

THE MISSIONARY HERALD.

VOL. XC. — NOVEMBER, 1894. — No. XI.

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THE financial statement for the first month of the new year of work upon which we are now entering is as follows : —

	September, 1893.	September, 1894.
Regular donations	\$19,705.88	\$10,684.96
Donations for special objects, aside from the debt	9,961.93	1,845.10
Legacies	5,535.48	11,772.01
Total	\$28,203.29	\$24,302.07

Contributions for the debt, \$787.60.

Decrease in regular donations, \$9,000.92; in special donations, \$1,116.83; increase in legacies, \$6,236.53; net loss, \$3,901.22.

Shall it not be that from this time onward through the year each month's report shall be of a decided increase in gifts for the world's redemption? It will surely be so if the spirit which animated the meeting of the Board at Madison shall prevail in any good degree throughout the churches of the land.

THE Annual Survey of the Missions, together with the papers prepared by the Corresponding Secretaries and the Treasurer's statement, presented at the Annual Meeting, will be found in this number of the *Herald*, while the Minutes of the sessions will be given in our next issue. We are very glad to present also to our readers a full report of the most interesting and valuable address made by Rev. Dr. Jessup, of the Presbyterian Mission in Syria, portraying the work accomplished by the American Board within the Turkish empire. We commend all these papers to the careful attention of our readers.

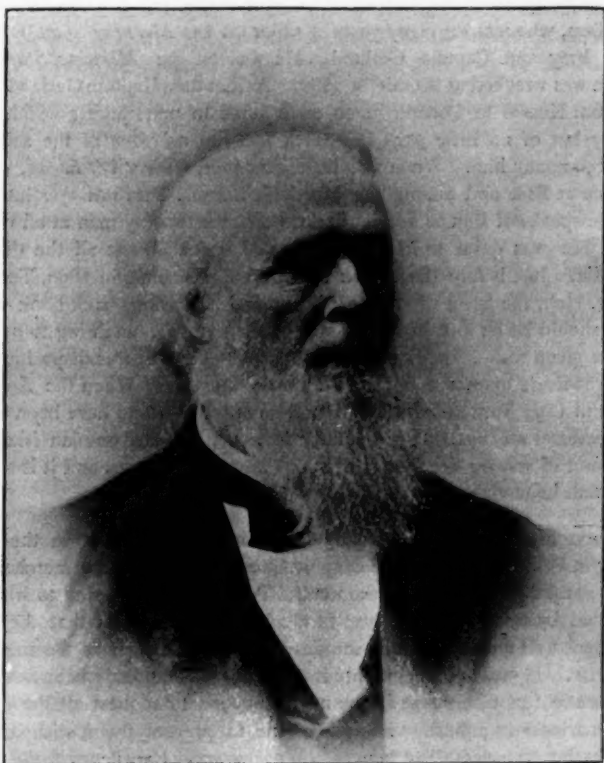
THE meeting of the Board at Madison, though not largely attended by persons living at a distance, was one of absorbing interest to all who enjoyed the privilege of being present. The beauty of the city in which the meeting was held, the favoring skies throughout the whole session, and the generous and graceful hospitality of the citizens of Madison contributed much to the enjoyment of the occasion. But these were only accessories. The meetings themselves were marked by an earnestness of tone, a profound conviction of the magnitude and blessedness of the missionary work which Christ has entrusted to his Church, and by a spirit of determination to engage with renewed energy in this work, which were most inspiring. The interest was sustained from beginning to the end, and we doubt if the Board has ever had a session marked by greater intellectual or spiritual power. We think that everyone present would assent to the remark made by an eminent theological professor of Chicago on leaving Madison: "It has been a marvelous meeting."

SOME features of the meetings were unique. The presence of Mr. D. L. Moody and two powerful addresses made by him, one in connection with the communion service, upon the work of the Holy Spirit, stirred all hearts and led to a deeper sense of the need of and the possibility of securing the anointing power from above. The Missionary Extension Course and the Students' Volunteer Movement were finely represented Messrs. Mershon and Pitkin. Aside from these special features allusion may well be made to clear and practical statements made by the missionaries present and to the valuable papers by the District Secretaries and others. It is enough to say that in presiding and in his addresses, especially in his principal discourse on Friday evening, President Storrs was at his best.

As matter of course the financial situation of the Board called for most serious attention and early in the sessions a special committee, composed of able business men and clergymen, was appointed to consider and report upon the whole matter. It was distinctly recognized that there is an absolute necessity of a large increase in revenue in order to maintain the missions on their present basis, yet with this fact in view the Board instructed its Prudential Committee, while seeking to develop self-support in the native churches as far as practicable, not to withdraw from any work now in hand. The needed increase of income must in some way be secured, and the special committee gave its attention to devising methods for accomplishing this end. The chief feature of its report was a plan for reaching the large number of churches and the vastly larger number of church members that have hitherto been non-contributing. The officers of the Board have for years sought to reach all Congregational churches with appeals for this world-wide work, but many have failed to respond. The multitude of little streams which should flow into the Lord's treasury for this cause have been closed, and the work is suffering because such a large proportion of those who bear Christ's name give nothing for the spread of his kingdom abroad. This is a great evil, both as relates to the progress of the kingdom and also to the spiritual life of these non-givers. It was to this class that the special committee in its report desired immediate attention should be given. The aim should be to secure *something from every church and from every individual*. As a means for reaching this end it was proposed that coöperative committees be appointed in four centres, New York, Boston, Chicago, and San Francisco, who should make arrangements within their several districts for such direct or personal appeals in every church as might be expected to bring from each one some contribution, large or small, for this work. It is probably true that some pastors and churches have come to regard the statements and appeals which have been regularly sent from the officers of the Board as somewhat perfunctory in character, and hence have thoughtlessly laid them aside. Representations coming from and efforts made by the proposed coöperative committees appointed by the Board will not be liable to this misconception. These committees will have a large field for labor and we trust that they will be soon at work. May God grant them great success in arousing the churches of Christ to a new sense of their responsibility! The stirring up of these churches to give will be an effectual way of quickening their spiritual life. While recognizing the relation of the

general financial depression to the many depleted missionary treasuries, we are confident that for the filling of these treasuries there is something quite as important as a business revival, even a revival of religion. May such a gracious quickening be granted!

GREAT regret was felt at the Annual Meeting that Dr. Clark could not be present to read "A Retrospect" which he had prepared, covering the twenty-nine



N. G. Clark.

years of his service as Secretary of the American Board. The value of this service, so long continued, so able and so devoted, while most cordially recognized, from the nature of the case could not be fully portrayed, but the Board united in expressing profound gratitude to Secretary Clark for his faithful and unwearied labors in the great cause of foreign missions. Physical infirmities have increased so much upon him that he has felt compelled to retire from the position which he has held with such distinguished honor to himself and to the Board. He takes with him into his retirement what he has enjoyed during the

many years of his Secretaryship, the esteem and affection of the missionaries and all the friends of missions. His associates at the Missionary House would bear their tribute to his great personal worth, his unvarying kindness of heart, and his devotion to the cause of missions. May the Master whom he has so lovingly served be with him in his retirement! We are glad to give a likeness of Dr. Clark on the preceding page.

A TOUCHING incident has just come to light respecting a native Micronesian named Tara, who was for many years a sailor on the *Morning Star*, both under Captain Bray and Captain Garland. He was on the *Morning Star*, No. 3, when she was wrecked at Kusaie in 1884. At that time Captain Garland decided to go from Kusaie to Ponape in an open boat, an undertaking which seemed necessary but of no little peril, and Tara was the only one of the sailors who would accompany him. When the little schooner, *Robert W. Logan*, was built for service at Ruk and among the Mortlock Islands, Tara was appointed mate. Dr. Pease speaks of him as a quiet, industrious, trustworthy man at all times and places. He was quite a linguist and could speak almost all the dialects of Micronesia. Just before the *Logan* sailed from Honolulu in 1890, Tara called upon Mr. Hall, the agent of the Board, bringing his savings bank book and stating that should he be lost during his voyage the money, amounting to over \$700, was to be given to the American Board. Endorsement of this disposition of the money was made upon the book, with Tara's signature. When the *Logan* went to Japan in 1893 Tara sailed with her and he is supposed to have been upon her when the vessel was lost. It is a notable fact that this Micronesian islander had this amount of money which he had saved from his earnings, and it is still more notable that he made such a disposition of what he had.

THE text of a letter addressed by the Chinese government to the German Minister in Peking speaks of the duty of China to secure to the merchants, missionaries, and other subjects of the neutral Powers the protection to which they are entitled by treaty. One clause in the letter gives a hint that the Chinese government well understands the sources from which danger to the missionaries might arise. It says: "Telegraphic instructions have already been sent to the Superintendent of Commerce in the northern ports to request all the governors of the provinces to publish warnings in time to prevent the foolish inhabitants from creating senseless disturbances. We beg your Excellency to instruct the German Consuls in the treaty ports to inform the German traders and missionaries that they can attend to their business as before, without any fears for their safety because Japan has taken up arms." It is from straggling soldiers and mobs that danger is to be apprehended, not from regular troops.

INASMUCH as Protestant missionaries to Uganda are British subjects and the Roman Catholic missionaries are French, the division among the Buganda has been drawn on national as well as religious lines. It is now said that, under the sanction of the Pope, Cardinal Vaughan is to send to Uganda a detachment of English Roman Catholic missionaries to assist their French brethren. To make the situation absolutely fair the French Evangelical Society should send some of its missionaries to assist Bishop Tucker and his associates.

WARS under any circumstances are terrible and no human pen can adequately portray their horrors. May the day be hastened when they shall altogether cease from the face of the earth! But, deplorable as they are, it is an undeniable fact that the great conflicts in which nations have been engaged have opened the way for the proclamation of the gospel and for its reception by multitudes of people. Many of the roads which rulers make for their armies become highways for our God. When the roar of the cannon ceases, men are often more ready to hear the quiet message of the gospel. The great conflict between China and Japan we may hope will have this effect, removing some of the many obstacles which stand in the way of the progress of the kingdom of Christ within those empires.

HINDU papers of recent date are full of comments on the conversion to Christianity of a prominent Hindu gentleman of high caste, Mr. S. R. Chetty. These papers are seemingly unable to conceive of this change in Mr. Chetty as having occurred by reason of new convictions of truth and duty, and consequently they are puzzling themselves over the motive which led to this change. According to the *Dnyanodaya* a large number of editors give as the probable reason Mr. Chetty's desire to get a Eurasian or European wife. In his own statement, given at the time of his baptism, Mr. Chetty speaks of his early training in a home which was "even more orthodox than the Brahman," and he was a diligent student of the sacred books, but afterward his mind wavered between theosophy, agnosticism, and theism. As a student in the Madras Christian College he had come to have the highest reverence for Christianity but did not believe in the divinity of Christ. Singularly enough he refers to the visit of Annie Besant and the speeches of Swami Vivekananda and the papers read at the Parliament of Religions as having led him to see as never before the hollowness of the assertions made in behalf of Hinduism. He says that on reading some "Papers on the Bible," by Dr. Macdonald, "on Tuesday, July 31, all my doubts vanished, my faith in Christianity was thoroughly confirmed, and I felt a call that I must not delay in confessing Christ." A Madras Hindu, in *The Indian Spectator*, who expressly disclaims any sympathy with Mr. Chetty's views, declares that this conversion is of interest to him from the fact that "there are more than one whom I think of at this moment who are, as it were, on the brink of Christianity." This writer speaks of these men whom he knows as "highly educated and men of excellent principles, but they have ceased to draw any solace or inspiration from Hinduism. All of them are chaste Hindus and conduct themselves like Hindus in every particular; they read the religious book and have prayer-meetings." This writer affirms that some of these men have been brought to the "feet of Christianity" by their disgust at some of the "social iniquities" of Hinduism. We believe there is abundant evidence from all sides that not only among the higher castes but in all grades of life in India there are multitudes who are on the "brink of Christianity."

It now appears that the report which we gave last month, for which Turkish officials at Constantinople are responsible, of the arrest of native professors at Aintab and Marash was incorrect. Some arrests for "nationalism" have occurred in Central Turkey, but so far as is known there has been no interference with any of our missionary institutions in that part of the empire.

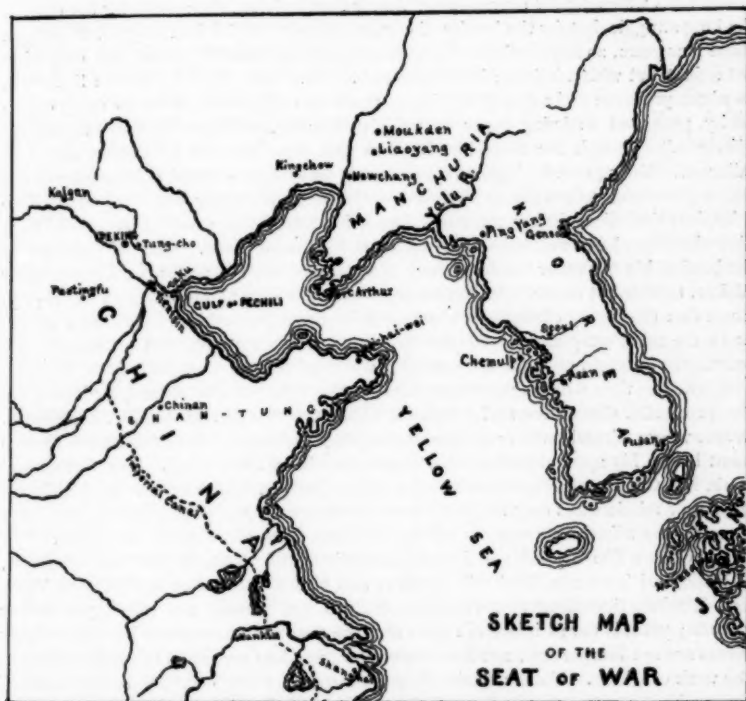
It will be seen by a letter of Mr. Stanley, of Tientsin, printed on another page, that, even prior to the successes of the Japanese in Korea and in the naval battle at the mouth of the Yalu River, it was regarded as probable that the seat of war would be shifted to the province of Chihli. It may be that it is part of the strategy of the Chinese to draw the Japanese away from their base of supplies and so fight them on their own ground, where they can pour in their troops without the necessity of transporting them into Korea. A few days may greatly change the face of affairs, but at the present time of writing it does not seem probable that the Japanese can accomplish the long march by way of Moukden and reach Peking with a force sufficient to capture the city. What internal dissensions may arise in China affecting the throne of the present emperor cannot now be foreseen. No doubt this Manchu dynasty is unpopular, and we may hear of a revolt and an overthrow. Should the Japanese succeed in their contemplated assault on the capital, it would not be at all strange if the Tartar monarch should be deposed, but there are many who regard this contingency as very remote.

SINCE the successes of the Japanese the Korean king has issued a decree introducing some reforms, including religious freedom, the abolition of slavery, the abrogation of the law whereby the whole family of a criminal is punished with him, and also granting permission to widows to marry again. Whether a decree reversing these enactments would be issued should successes attend the arms of the Chinese can be known only in case the suzerainty of China should be restored, a contingency which at the present seems very remote.

A FEW months since we reported the fact that Mrs. Annie Besant, who is traveling in India as the successor of Madame Blavatsky, had accepted divine homage from one of the officials at the temple of Menachi at Madura. We now hear of her as saying that she is "anxious to see the Aryan civilization restored and this religion revived, this being the oldest, truest, and best in the world." She gives such counsels as this to the Hindus: "Keep your idols, retain your caste marks." She now affirms that in a former birth she was a Hindu pundit, and is now visiting her own land after a sojourn in the West "where she was reincarnated, to know the nature of the materialistic civilization of those regions."

THE moral condition of the people in many of the cities of China is sadly illustrated by a statement from Rev. John Macgowan, of the London Missionary Society, that it is a subject of grave discussion among the native Christians as to how the young girls of the church can be brought to the Sabbath services. He says that in the early days of the church in Amoy the women determined heroically not to give up their Sabbath services, although the journey to and from their homes was a continued torture. The abuse received from men on the streets has greatly decreased since the heathen have come to recognize and respect the motives of the Christian women, yet many parents still shrink from allowing their daughters to travel along the streets because of the risk of insult. Mr. Macgowan well says that the "chivalry which protects women has its roots in Christianity, and thrives only where the teachings of Christ are acknowledged and practised."

MANY of our readers will welcome the accompanying sketch-map of "The Seat of War." We have no news from China or Japan other than what has been published by the daily press. Our missionaries write in good cheer, having little apprehension of trouble from any source, unless it may be from roving and undisciplined soldiers such as are to be found in any country, especially in China, during a time of war. The recent accounts of insurrections in Hunan are disquieting, for the people of that province are strangely given to mobs and



anarchy. The dispatch lately received by our Government from the United States Legation at Peking is undoubtedly correct in saying that the reports of peril to foreigners at Peking have been greatly exaggerated. The condition of affairs is serious, yet not alarming. We cannot persuade ourselves that there is any probability of a successful movement of the Japanese upon the Chinese capital, either by way of Moukden or from the Gulf of Pechili, certainly before the winter frosts shall have closed the avenues of approach. But amid the uncertainties of the situation there is certainly reason for unceasing prayer.

It is reported that the cultivation of the poppy in India is proving less profitable than heretofore, and the number of those who raise opium has decreased by 46,000, the sale of the drug having decreased by 12,000 chests. This truly is a hopeful sign.

A RETROSPECT.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A paper presented at the Annual Meeting of the Board at Madison, Wis., October 11, 1894.]

THE Annual Meeting of the American Board at Chicago in 1865 was one of gladness. The great war had just closed. The cause of freedom had triumphed. A grander future was opening before the American church, a grander opportunity before this Board. Resolutions were adopted expressive of hearty thanksgiving, not merely for the close of the long struggle, but for the loyalty of our constituency, which had brought us through those four years, so full of distracting influences and of financial stress, not only without a debt but with a balance in the treasury. Mr. Treat, then the Home Secretary, to whose prudence and sagacity this happy result was largely due, alive to every opportunity, presented a stirring paper on "Obligations of American Christians to Foreign Missions." Though the funds had been so well sustained, the missionary force had fallen off. Young men had gone into the army who might otherwise have entered our service, twelve of whom did so afterward, while some, including two sons of missionaries, lost their lives during the war. Two missionaries had given up successful work abroad to come home and serve their country in her time of need. One¹ of these fell on the battlefield; the other² marched with Sherman to the sea and, after the surrender of Lee, reported at once at the Missionary Rooms for duty at his old post in Turkey. Since that time many changes have occurred in the membership of the Board as well as in the missionary ranks. Of the fifty-three Corporate Members present at the meeting in Chicago, only six now remain; while, of the 203 Corporate Members then enrolled, less than a dozen names are now on the list. At the Missionary Rooms, of the Prudential Committee and Executive Officers, only one remains, Mr. Langdon S. Ward, whose faithful services for the eleven years previous in the Treasurer's department led to his appointment at that meeting as Treasurer in full. The Secretaries' clerk, Mr. Chapin, still continues at his post, as indispensable as ever. In looking at the list of missionaries only fifty-six names yet remain. Many who then filled a large place in the affectionate regards of the churches have given place to others. The names of men like Goodell and Dwight, Schneider and Pratt, Perkins and Stoddard, Calhoun and Thomson, Bushnell, Lindley, and Grout, Ballantine and Bissell, Tracy and Rendall, Spaulding and Hastings, Sturges and Doane, are missing from our records; yet it is our satisfaction to feel that the men and women who have taken their places are not less earnest, not less consecrated, not less successful in pushing forward the work of Christ. No less marked is the change that has occurred in the ranks of those who were wont to stand upon the platform of the Board, where were seen the leading men of both the Presbyterian and Congregational denominations—such men as Mark Hopkins, William E. Dodge, Albert Barnes, Leonard Bacon, Joseph P. Thompson, William Adams, Governors Buckingham, Page, and Washburn, Chancellor Walworth, Theodore Frelinghuysen, Gardiner Spring, John Todd, and Samuel H. Cox, not mentioning others of the dead and living, men of widely differing theological opinions and views of ecclesiastical polity, yet at one in the great interests of the kingdom of God, the grandest illustration of Christian unity then given to the world.

At this meeting, at the request of Dr. Anderson, who had so long and so ably held the office of Foreign Secretary of the Board, a new Secretary was elected to lighten his labors and to succeed him in office at the close of another year. It is needless here to speak of the value of Dr. Anderson's work, so fully recognized by the Board and by the Christian world. But, after nearly thirty years, his successor, now himself the retiring

¹ George W. Dunmore. ² I. F. Pettibone.

Secretary, begs to be allowed a word of personal tribute to the fatherly kindness, the delicate consideration, which marked all of Dr. Anderson's relations with himself during the period of their associated labor, and to the Christian grace which enabled him in so generous a spirit to pass over his work into the hands of another.

The general policy of the Board had been settled substantially in accordance with the principle laid down by Dr. Anderson; namely, the establishment of independent, self-supporting, self-governing, self-propagating churches. This was the one aim and purpose in every mission field. Confidence was felt in the gospel as the one great agency to be used in the furtherance of this work; education, except for the native preachers, was limited to the reading of the Scriptures in the language of the people. Churches had been organized, but no adequate preparation had been made in any field for the training of a native ministry to care for them and to push on the work of evangelization. The work was widespread. Beginnings had been made at many points, but with a few notable exceptions the churches as yet were small and feeble.

For the first four years the new Secretary endeavored to carry forward the work of the foreign department on the lines marked out by his predecessor and generally accepted by the missions. He was in the meantime becoming acquainted with the condition of the different fields and with the methods pursued by other missionary societies. It was his aim in his correspondence and social intercourse with missionaries to enter into close personal rather than merely official relations with them. He would be a fellow-laborer with them in all their work and trials, as a helper at this end of the line; and through such direct personal relations he hoped to do his best work for the cause. As one result of this course, the foreign correspondence has increased from an average of 2,500 pages yearly to nearly 15,000, now shared by two Secretaries, not including thousands of pages of home correspondence.

The most marked event of these earlier years was the great movement in 1868 which has ended in the establishment of Woman's Boards in connection not only with the American Board but with other missionary societies in this country and Great Britain. Work for women had not been wholly neglected prior to this: the wives of missionaries had done what they could and a few unmarried women had been sent out. Maria Ogden was making out the roll of the thousand Hawaiian girls and young women who had been brought under her personal influence; Eliza Agnew had started the Oodooville Seminary in Ceylon, which was to be a blessing to thousands of young women in that island; Myra Proctor, through her Seminary at Aintab, had begun a work which was to reach five thousand girls and women in the Central Turkey Mission, enabling them to read the Scriptures in their own native tongue; Fidelia Fisk was already doing a great evangelistic work for the spiritual welfare of Nestorian girls in connection with the Seminary at Oroomiah; and Maria West was laying up stores of missionary experience, which she afterwards was to set forth so eloquently in her "Romance of Missions." Still, there was no general recognition of woman's essential part in the great missionary enterprise. The work accomplished by American women during the war time through the Christian Commission and, later, the successful beginning of the Union Missionary Society of New York were awakening attention and led a few devoted Christian women in Boston, after much thought and prayer, to confer with the Foreign Secretary in reference to the formation of a society that should be auxiliary to the American Board. The great work of this Board was only begun, and could never look to completion till woman was reached. Yet the position of woman everywhere in mission fields has been such as to make it practically impossible to reach her. Now, however, through the power of the gospel over the hearts of converted men and through the influence of missionary homes, the time had come when something more might be attempted in her behalf. Recognizing the situation, the Foreign Secretary was only too glad to welcome this new movement and to render every aid in his power

to such women as Mrs. Albert Bowker, Mrs. Homer Bartlett, Mrs. Daniel Safford, Mrs. Charles Scudder, Mrs. Samuel Hubbard, Mrs. Linus Child, not to mention others of like spirit, whose names are worthy to be recorded with those of the women whom Paul commends as his helpers in the gospel. Out of a conference with some of these came the first organization of a Woman's Board of Missions, whose headquarters were at Boston. Later in the year, and in the same spirit, was formed the Woman's Board of the Interior; later still another on the Pacific slope and one in the Hawaiian Islands, till these Boards have now extended their influence into almost every church throughout our land and have become most valuable auxiliaries at home and abroad.

Another memorable conference, big with results though attracting little notice at the time, was held at the house of the Foreign Secretary during the same year. An Amherst student on a vacation tramp came to that house for a night, and in the morning, after leading at family prayers with great simplicity and earnestness, he took the hand of the Secretary in both his, saying, "You must send missionaries to my country." He would take no denial. As when six years later he stood before the Board at Rutland pleading for a Christian college in Japan and saying, "I will not sit down until you promise," so now to every plea that the Board had already more work than it could well carry on came the same response, "You must send missionaries to my country." Such was the birth of the Japan Mission. The son of a former Secretary of this Board went out the next year as the first missionary to Japan. Others followed. In the spring of 1874 two churches were organized, and now seventy churches are reported, forty-three of them entirely self-supporting, with a membership of over 11,000. Here has grown up a Christian university with its schools of science, political economy, and theology, its hospital, and its training school for nurses. Here also are a college for women, a school for Bible workers, and one for kindergarten workers. In short, here have been set in operation, within the space of twenty-five years, all the agencies for a broad Christian culture from kindergarten to university. Thus have been answered the prayers of Joseph Neesima, thus realized the hopes of his generous benefactor, Alpheus Hardy, so long the honored chairman of the Prudential Committee of this Board.

In the spring of 1870 the Foreign Secretary was sent by the Prudential Committee to represent the American Board at the Jubilee commemorative of the establishment of a mission in the Hawaiian Islands. The journey was accomplished in sixteen days instead of the 160 required for the first missionaries. In place of the barren shore and the rude heathen was the beautiful city of Honolulu. The steamer arrived at nine o'clock in the evening, and at ten o'clock the Secretary was taking coffee with a choice company of missionary friends who gathered to meet him. This was but a type of the hospitality bestowed on him, as a representative of the Board, during his stay of thirty days on the islands. The days were too few to enable him to accept all the invitations to breakfast, dinner, and tea, from these most hospitable people. He was the guest of Dr. Judd, to whom more than to any other man are the Hawaiian people indebted for their independence. The great day of the Jubilee was June 15, when 7,000 people, including the king, cabinet, government officials, and representatives from various educational institutions were present. The 800 Sunday-school children in their holiday attire, and probably an equal number of men and women past fifty years of age, born in heathenism, now sitting clothed and in their right minds, were evidences of what the gospel had done. A heathen nation had been evangelized; the institutions of Christianity had been adopted; 56,000 persons had been enrolled as members of Christian churches; the mission had been formally closed; a Hawaiian Board had been organized for Christian work at home and for carrying the gospel to the islands beyond. This work had been accomplished for a people isolated from the great currents of the

world's civilization, and it would have been sufficient had the Hawaiian Islands remained as separate as they were at first. But the type of social life was low, and the education received was not broad and thorough enough to enable the Christians to withstand the incoming tide of unfavorable influences from abroad. Seeing this, the Secretary at once initiated efforts for the social elevation of the people and a system for the more thorough instruction of the native ministry, which has since culminated in the Theological Institute, so successfully carried on by Dr. Hyde.

In the autumn of this year, 1870, occurred an event memorable in the history of this Board. This was the withdrawal of a large portion of the Presbyterian constituency and the passing over to them, as in duty bound, of some of the missions which the two denominations had been developing together. This withdrawal naturally resulted from the union of the two branches of the Presbyterian Church and was made without any loss of good feeling and with the fullest confidence that it would promote a larger interest and grander work in the cause of foreign missions. This confidence has been justified by the event. In the division of the field, the Syrian, the Nestorian, and the Gaboon missions, together with several among the North American Indians, were transferred to the Presbyterian Board. It was no easy matter for those who had labored together so long and so happily to part company. The names of some of the missionaries connected with these missions were very dear to the entire constituency of the Board. When the transfer of the Nestorian Mission was in question, a single vote turned the scale, the Chairman of the Prudential Committee (Charles Stoddard) saying he could not vote away his brother's grave. The members of the Syrian Mission, though mostly Presbyterians, were very loth to leave the old Board. Five years later, Dr. Calhoun, long known in the East as the "Saint of Mount Lebanon," as he came forward on the platform of the Board at Chicago, stirred all hearts by the words, "I am getting to be an old man: I am losing my memory; I cannot remember that I do not belong to the American Board."

In the spring of 1871 a furlough, needed for rest and change, was improved by the Foreign Secretary to visit the missions in the Levant. A few days were spent in Egypt and in Syria with old friends, now of the Presbyterian Board; and some two months in visiting the stations of the Central Turkey Mission — Tarsus, Adana, Aintab, Marash, and Antioch — and in attending at Aintab the annual meeting of the mission. On this journey the Secretary was accompanied by Mrs. Clark, — who thus visited places in the interior where no American woman except the missionaries had been before, — by Dr. and Mrs. Wood, of Constantinople, Dr. Trowbridge, afterward President of Central Turkey College, and Dr. Calhoun, of the Syrian Mission, whose companionship and delightful conversation during these days of slow travel on horseback were felt by all to be a rare privilege. The opportunity was improved to attend a session of the Cilicia Union of Armenian churches at Adana and to hold a conference the following evening with native Christians as well as missionaries, which resulted in the establishment, a few years later, of the Central Turkey College. What the Secretary saw on this trip — the well-ordered proceedings of the Cilicia Union; the able pastors; the strong churches at Aintab and Marash, the largest in all our mission fields; Miss Proctor's Seminary for Girls, where teachers were trained for village schools throughout the whole field; the theological seminary already in operation and the college in prospect — all suggested the early close of distinctively missionary work in this part of the Turkish empire.

After this came a visit at Constantinople in attendance on the annual meeting of the Western Turkey Mission and in conference with missionaries from the interior stations of that mission, which the lateness of the season prevented his visiting in person. Points of deep interest to the Secretary in this ancient and world-renowned city were the new Bible House — a centre of Christian influence for the whole

Turkish empire — and Robert College, flying the American flag on the heights of the Bosphorus and already gathering in pupils from every nationality of the Orient, an outgrowth of our work and a memorial of the indomitable energy of Cyrus Hamlin. The success of this latter enterprise had encouraged the Woman's Board to undertake a work for the higher education of young women of the better classes and thus to give a wider range to the best Christian influences; and while in this city the Secretary assisted in the final arrangements for opening the Constantinople Home, since developed into the American College for Girls.

From Constantinople, with the venerable Dr. Riggs and Dr. E. E. Bliss, the Secretary visited European Turkey. The journey from Bourgas on the Black Sea overland to Eski Zaghra in company with those venerable missionaries will not soon be forgotten. The discomfort of Turkish khans was made more tolerable by the genial humor of Dr. Bliss, who could turn every trial into an occasion for pleasantry. Dr. Riggs, who was taking with him the first bound copy of his translation of the Scriptures into the Bulgarian language, when asked whether his thirty years' familiarity with the Bible in translating it into Turkish, Armenian, and Bulgarian had not made it almost a common book to him, replied: "By no means; I come to it every time with deeper reverence." At Eski Zaghra we laid this Bible on the table, and kneeling around it with the missionaries then in the field we formally organized the mission to the Bulgarians, known as the European Turkey Mission,¹ the first mission of this Board which had from the beginning the Bible in the language of the common people.

In the autumn of this year the Board met at Salem, and a special effort seemed to have been made on the part of many to attend that meeting and to give assurance to the Executive Officers and Prudential Committee that, though we had been called to part with many loved friends and with no inconsiderable portion of our financial strength, the Congregationalists as a body were prepared to assume the work and carry it forward with energy. The attendance of Corporate Members and of other friends was quite as large as usual, and a spirit of generous enthusiasm seemed to pervade all minds and hearts. Especially grateful to us was the presence of oldtime Presbyterian friends; some of whom — preëminently our beloved Vice-President, the Hon. William E. Dodge — continued with us to the end of their earthly lives, and some of whom, to our joy and comfort, are with us to this day.

As one indication of the hopeful sentiment and in view of the fact that by the closing of the mission to the Hawaiian Islands and the transfers to the Presbyterian Board the number of our missions had been reduced from twenty to thirteen, and the actual missionary force to 247, it was resolved to take up work in papal lands, with the understanding, however, that a separate collection should be taken in the churches for the support of this new enterprise. Hence a beginning was made during the next year in Mexico, Spain, Austria, and Italy. In the first three countries mentioned the work was new and was undertaken, not in the expectation of bringing the great body of the people to the acceptance of Protestantism, but with the simple purpose of introducing the leaven of a pure gospel, which might in due time work out its appropriate results. There was some hesitancy on the part of members of the Board as to taking up work in nominally Christian lands, but the experiment had already been tried among Greeks and Armenians so successfully as to warrant the attempt. The results that have followed have certainly vindicated the wisdom of the Board in entering upon this work. The need of the gospel has been demonstrated beyond all question, and the difficulties have not been less than in non-Christian countries, in some respects even greater. Yet the success has also been greater in proportion to the effort. In Italy the attempt was made to coöperate with the evangelical churches of that country, which had been

¹ Previously a part of the Western Turkey Mission.

gathered largely through the labors of the American and Foreign Christian Union; but after a year's experience it was found quite impossible to harmonize methods already well established for the conduct of the work in that field with those universally recognized and adopted in missions of the American Board; and so the Board after a vigorous effort to introduce what it felt to be wiser methods, through the agency of such men as Dr. Luther H. Gulick and Dr. H. N. Barnum, specially detailed for that purpose, formally withdrew from its work in that country—attractive as was the field to many of our constituency.

In consequence of the failure of the churches to take a second collection, the work in Spain and Austria has not been enlarged as originally planned nor sustained as its best interests require. The results, however, have been so favorable that at no time has it seemed wise to give up any one of these missions. Indeed no mission gives more promise at the present time than that in Austria; while in Spain the Girls' School at San Sebastian has achieved a reputation which has done honor to the Christian name and set an example of what true Christian education may do for woman. In Mexico our missions are quietly leavening the popular mind and overcoming difficulties and objections that stand in the way of progress in papal lands.

In 1876, in view of the anticipated retirement of Secretary Treat, Rev. Dr. E. K. Alden was called to take up the duties of Secretary in the Home Department, which office he filled for seventeen years with great ability and conscientious fidelity to his convictions of duty.¹

No further change occurred in the fields of the Board or in its general work, which was prosecuted on well-established lines, until 1880. There had been a steady growth in all the missions. New work had been taken up wherever in answer to the prayers of the church new doors had been opened. During the eight years from 1870 to 1878 there had been an increase of 100 (from 247 to 349) in the missionary force and about 100 new places occupied, while the number of churches had increased from 172 to 248, with a gain in membership of more than 5,000; and yet there had been no increase in the average annual receipts of the Board. Thus it was that now, when open doors were so many, the field already occupied so wide, its requirements so great, special calls for enlargement made at so many points, it was no longer possible to continue this policy. The attempt to do so had resulted in debts reported year after year and bravely met by special contributions, as on that memorable occasion at Providence in 1877 when \$48,000 was pledged in less than an hour, until at last the best friends of the Board felt that at whatever cost the outlay must be limited to the actual receipts. The enthusiasm manifested in great public meetings was not a safe basis for appropriations; it did not materialize in drafts on the Barings. The Foreign Secretary was obliged to say to the Board at the Annual Meeting of 1878 that not less than the sum of \$100,000 was needed to carry forward wisely and well the work in hand; and in view of the public sentiment in reference to debts it would be necessary to cut down appropriations very largely at every point and perhaps to close some of the missions. When this sad message went out there was a cry of distress from every field and the burden was almost too heavy to be borne. Those were sad days at the Missionary Rooms. The prospect seemed darker and darker until word came one day in March, 1879, of a legacy of \$1,000,000 from one who had read for years the *Missionary Herald* and believed in the business management of the Board, Mr. Asa Otis, of New London, Conn. Within twenty-four hours after the tidings came, the good news was borne at lightning speed to every mission of instant relief for the most pressing needs to the amount of over \$40,000; and before the close of the year over \$160,000 were appropriated from this source. This legacy brought joy and courage to the

¹On his resignation in 1893, he was succeeded by the Rev. C. H. Daniels, D.D.

depressed and disheartened missionaries at every point, and for several years the word "retrenchment" was not known, while careful economy was insisted upon in order to the wisest and best use of the great gift. At the next meeting of the Board it was voted that "the portion of the Otis bequest not yet expended be severally appropriated at once to the three purposes indicated in the report; namely, one third to the educational work for raising up a native ministry, one third to the enlargement of evangelistic work in fields already occupied, and the remaining third to the exploration, opening, and support of new missions, giving especial prominence to the demands and the opportunity presented in Africa."

In order that this last work might be wisely done the Rev. J. O. Means, D.D., was at once employed to examine into the opportunities for enlarged work in the Dark Continent. He studied that field as thoroughly as possible, visiting Europe to consult the best sources of information, and on his return to this country presented an elaborate report to the Board at its Annual Meeting in 1879. His investigations led to the establishment of two new missions in Africa, known as the West Central and East Central African Missions; and whatever success has been achieved in these missions is undoubtedly due in large measure to the fidelity and practical wisdom shown by Dr. Means; to whom, when the need was felt of an additional Secretary, attention was at once directed as the man preëminently fitted to take up this new work, which was placed in his charge on his election to office in 1880. Unfortunately he was not to develop the work he had begun. Though he left to us as a precious memorial of his service his invaluable papers on Africa and the mission he organized on its west coast, it is not easy to estimate the loss to the work of his stores of information and experience all ready for use.

Besides this work in Africa the Otis legacy enabled the Board to open, in 1882, a new mission in Northern China, known as the Shansi Mission, and one in Northern Mexico. The next year missions were established in Hong Kong, now called the South China Mission, and in Northern Japan. These new enterprises in Mexico and Japan have since been incorporated with the older missions of the Board in those lands.

In 1883 the mission to the Dakotas, the last of the Board's many missions among the aborigines of this country, was transferred to the American Missionary Association, in accordance with the conviction widely entertained that the American Board should engage in work only in foreign lands, leaving our own country to the care of home organizations.

In the spring of the same year, 1883, a deputation, consisting of President A. L. Chapin, Professor C. M. Mead, Elbridge Torrey, Esq., and the Home and Foreign Secretaries, was sent by the Board to Constantinople to adjust difficulties long pending which were seriously affecting the welfare and progress of missionary work among the Armenians. On the way out the two Secretaries spent a few days very delightfully in visiting the mission in Spain where, though the missionary force had been reduced to a single family and one lady teacher, the evangelistic work, carried on largely by native pastors, and the character and promise of Mrs. Gulick's School for Girls, since become such a power for good, afforded the visitors great satisfaction and encouragement. At Constantinople the labors of the deputation were eminently successful. The thorough and candid investigation of all matters of difference satisfied the Armenians that the intentions of the Board toward them were kind and generous; and some new plans by which they should be brought into closer relations with the missionaries have been attended by the happiest results.

On their homeward way the two Secretaries improved the opportunity to visit the mission to Austria, where a single missionary was bravely holding the fort and laboring to revive the traditions of a purer faith in the land of Huss. Of the warm-hearted

welcome given them by the Bohemian believers there is not time now to speak, nor of their earnest and self-sacrificing spirit, which gave promise of the successful work now in progress.

During the absence of this deputation Dr. Means was left practically in charge of the entire work, both home and foreign, and the burden proved too heavy for him. His conscientious fidelity to every trust made him unsparing of his health and strength, and with the loyalty of a Christian soldier he remained unflinchingly at his post until help arrived by the return of the Home Secretary, when he was forced to lay down the work which was never to be resumed by him. He was succeeded in office by the Rev. Judson Smith, D.D., who was elected Secretary in 1884 and has conducted the work in his department with marked energy and faithfulness up to the present time. He at once took in hand the missions in Africa, to which were afterward added three of the missions in Turkey, with those in China and in the Pacific Islands, thus making as nearly as possible an equal division between the two Foreign Secretaries.

The opening of new missions and the steady growth of work in the old fields had so increased current expenditures that the annual receipts, though since 1879 they had risen to an average of more than \$370,000, were by no means adequate to our needs. Two thirds of the Otis legacy had been already spent. It was therefore with great joy and gratitude that we received another bequest, amounting to more than half a million dollars, from Samuel W. Swett, of Jamaica Plain, Mass. This noble gift came in most opportunely to meet the demands of the ever expanding work.¹

One other visit to a mission field remains to be noted. In the year 1886, the senior Secretary went to Chihuahua at the request of the missionaries in Mexico, to attend their annual meeting, to share in their discussions of pending questions, and to become better acquainted with the condition of the field and the necessities of the work. Other boards have seemed to value more highly than our own the visits of Secretaries to the foreign fields. Urgent invitations have often come to the Foreign Secretaries, especially from China and Japan, as well as from Africa and India. Such visits the retiring Secretary would gladly have made and has thought that the best interests of the cause would have thus been promoted and closer relations kept up between the workers at home and abroad. He would therefore most heartily commend them to those who may succeed him in this department of labor and to the thoughtful consideration of the Prudential Committee.

The work of the past ten years has been sufficient to engage the best efforts of the two Foreign Secretaries. They have been years of quiet, steady progress and enlargement, not according to the opportunities offered, but according to the means at the disposal of the Prudential Committee. No new mission has been established, but strenuous efforts have been made to cultivate the fields already in hand. In some respects this period corresponds very closely to the one already referred to, 1870-78. The opportunities for advance on every hand have far exceeded the ability of the missionary force. The hope that the enlargement which followed the two bequests would be amply sustained by the churches has not been fully realized. It was judged best to use the bequests for current work, as far as it could be done with wise economy, rather than to fund them for future needs. Hence the enlargement of the work, which has steadily gained in breadth and power; while the receipts, though advancing somewhat, have not kept pace with the growing needs.

During the last ten years the number of places where the gospel is regularly preached has increased by 75 per cent. (from 826 to 1,429); and the number of missionaries, by 31 per cent. (from 429 to 571); while the advance in donations, including those from the Woman's Boards, has been only about 20 per cent. (\$3,528,930 to \$4,251,302).

¹ It is known that he had been specially impressed, as a commercial man, having vessels sailing in the Pacific Ocean, with the good work accomplished by the missionaries of the American Board at the Sandwich Islands.

on the average of the preceding decade. This explains the necessity for retrenchment and the renewed cry of distress that comes up from the mission fields. These things ought not so to be. This simple statement ought to secure speedy relief.

At the close of this review of nearly thirty years, let us revert to the controlling purpose of missionary effort — the development of self-supporting churches — and note the advance on certain lines of missionary policy which has been found needful in order to its realization.

I. SELF-SUPPORT.

Thirty years ago very little had been done in this direction beyond setting forth the general principle. The churches were gathered from the humblest classes, and no little effort was required to arouse in them any sense of personal responsibility for the support of their own churches and schools. Their condition was so wretched in most instances as to lead the missionaries to feel that any attempt to secure funds from them would be utterly useless. The first decided movement in this direction was made by the Rev. C. H. Wheeler, D.D., of Harpoot, in the publication of his volume entitled "Ten Years on the Euphrates." This was largely a record of the author's experience and was received by different missions of the Board with comparatively little favor at first, though more and more appreciated as time went on. One favorite maxim of Dr. Wheeler's may well be quoted, that no Christian man or woman, however poor, should be denied the privilege of Christian giving. An auxiliary to this movement was found in a "Sermon on Tithes" by "Blind Hovhannes," more commonly known as "John Concordance." This sermon, delivered to one of the poorest congregations in all Eastern Turkey, was circulated by thousands and tens of thousands in this country and in Great Britain. The principle of self-support was fully and fairly set forth by these publications, and every effort has been made to secure its general acceptance in mission fields. The result is that, from less than \$5,000 annually raised by native churches as late as thirty years ago, the amount has increased to more than \$100,000 a year. Of course the results vary in different missions, according to the pecuniary circumstances of the people. In India, in view of the abject poverty so widely prevalent and the ignorance of industrial pursuits which might furnish a livelihood, comparatively little can be done. Where millions of people lie down at night, hungry, on the bare ground, it is idle to expect much in the way of funds for building churches or supporting pastors and schools. In Japan, on the other hand, the churches have been largely independent from the first. Forty-three out of seventy are reported as self-supporting, and church edifices suited to their wants are built by the people themselves. The practice of self-support is now generally accepted as the condition of the best spiritual life.

II. HIGHER CHRISTIAN EDUCATION.

Closely connected with the matter of self-support is that of higher Christian education and also of industrial training, not only for the sake of raising up an efficient native ministry, but of awakening a new life and energy on the part of believers, which shall lead to habits of industry and to a better livelihood generally among the people. The principle adopted in the Hawaiian Islands and largely in Micronesia, and generally in the earlier missions of the Board, was that all a Christian people owe to the unevangelized is simply instruction in the gospel of Christ, and that all efforts for education should be limited strictly to the training of native evangelists. The English language was not to be taught, but only the vernacular; and, in the native languages even, no instruction in the arts or sciences was to be given, nothing beyond the reading of the Scriptures. This seems to have been the general plan pursued by most missionary societies; but the history of missions has shown that for the development of a Christian community, whose membership should be vigorous and self-reliant, competent to

support and advance the religious institutions necessary for a permanent Christian civilization, some broader view of the education required must be adopted. The experience of the Board in the Sandwich Islands, and also in India after thirty and more years of missionary labor there, is sufficient to illustrate the inadequacy of this early view of missionary education. Of late years vigorous efforts have been made to supplement the work begun in these different fields, by the institution of high schools and colleges that should be adequate to the needs of the people. It is now recognized that Christianity means more than simply instruction in the vital elements of the gospel: it enters into the entire life of man; and the wisest culture is that which considers him in his intellectual and social as well as in his spiritual life. It is only as the man and the whole man is developed that Christianity vindicates its claim to the sovereignty of human hearts.

By reason of the present rapid means of intercommunication, nations are brought together, and no Christian community, even on mission ground, can escape the invasion of false theories of science, of morals, or of religion. The conceptions of materialism and humanitarianism must be met by the larger conceptions of Christian thought. In view of these considerations, it is with special satisfaction that we note the progress of higher Christian education in all our mission fields during the last twenty-five years. Within that time our high schools have increased in number from 15 to 133. These are emphatically Christian schools, the larger portion of the graduates going out as professed followers of Christ, to diffuse the best influences of the gospel in their homes and in the churches to which they belong. The same period has also witnessed the establishment of our eleven Christian colleges, including three for women, and our seven theological seminaries, to whose students the best thought of the world is now accessible through the medium of the English language. To these have lately been added a school for nurses and three training schools for Bible-women. As hardly less important to the future Christian community should be mentioned the beginnings of training for kindergarten work in several of our mission stations. As centres of intellectual and spiritual life and power, who can estimate the value of these institutions to the future of our work? Already do we see results in the growth of our mission churches in Christian character as well as in numbers.

Wide as is the range of our educational efforts, from the kindergarten to the Christian university, one department, in which we have made some small beginnings, — that of industrial education, — yet remains to be developed. At present in some of the older missions every advance in our missionary work adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within the limit of work needed in the foreign field. Hence the importance of industrial education and manual training, helping our Christian communities to help themselves and to carry on the work we have begun. Through this broad work as man for man in the fulness of his being, Christianity now commends itself to the acceptance of men of every race and clime. Thus shall it be known by its works; even as our Lord said: "If ye believe not me, believe the works."

The results of the work during the twenty-nine years under review, as far as numbers can express results, may be summed up briefly as follows: In the missions now under the charge of this Board, the number of regular preaching places has increased from 236 to 1,429; of missionaries from 221 to 571; of native laborers of different grades from 629 to 2,870; the number received into church fellowship on confession of their faith from 418 in 1865 to 3,055 this year, and the total church membership from 4,968 to 40,871. This increase is due largely to the various agencies of the Woman's Boards, the Christian training of our higher institutions of learning, and to a better trained and more numerous native agency. In the educational department the number of high schools and colleges for both sexes has increased more than ninefold (15 to 144),

and the number of pupils from 422 to 7,841, more than eighteenfold; while the total number under instruction has increased from 8,817 to 50,406. But these figures, encouraging as they are, give a very inadequate conception of the breadth of the changes in the moral and social life of the peoples among whom we labor, or of the opportunities given on every hand for enlargement, of the vantage ground gained for yet greater and more rapid advances through the influence of so many Christian homes, of so many churches as centres of life and light, of Christian literature introducing through millions of pages the best thought and sentiment of the world into the languages spoken by more than a hundred millions of people.

In view of all these results the retiring Secretary cannot lay down his work without grateful acknowledgment first of all to the Head of the Church for the privilege, the unspeakable privilege, of serving in so noble a cause; to the members of this Board for their generous consideration during so long a period; and to the Prudential Committee, always kind and considerate, many of whom, amid pressing cares of their own, have been constant in attendance and have given so much time and thought to the interests of this Board. It is needless in this presence to do more than name such men as Augustus C. Thompson, with his minute and world-wide knowledge of missionary work; Isaac R. Worcester, whose sound judgment and wise counsels are still fresh in memory; Nehemiah Adams, of an earlier day, whose presence in the Committee Room was felt as a benediction; or such laymen as Charles Stoddard, Linus Child, Abner Kingman, J. Russell Bradford, Alpheus Hardy, Ezra Farnsworth, and Elbridge Torrey, not to speak of others whose names will readily occur to all. Especially would he recall his indebtedness to the late Dr. Worcester and to Dr. Strong, of the editorial department, always ready with a helping hand, who at different times have taken charge of his correspondence in seasons of illness or of absence abroad, and who, by the considerate carefulness with which every trust to them was fulfilled, have contributed not a little to the welfare of the cause; to the missionaries, who have only too warmly appreciated what he has tried to do for them, whose words of love and sympathy have often given him new courage and hope, and whose tender farewells in these last days of his official connection with them have been doubly precious; to the many personal friends who have been ready to respond with special gifts and words of cheer in darkest days; to the officials of the Woman's Boards, always cordial and helpful; to those associated with him in the Missionary Rooms, from the various employees so thorough and faithful in all details, to the executive officers with whom he has been so closely connected, especially to those younger associates, Dr. Daniels and Dr. Barton, whose kindly support under his increasing disabilities has been so grateful to him during the past year. Nor would he be unmindful in this presence of the helpfulness of one who during all these years, "for better, for worse, in sickness and in health," has shared with him all the varied experiences of a missionary Secretary, has welcomed so many missionaries to his home, and in these last few weeks has made possible the preparation of this paper.

With these and such as these, at home and abroad, it has been a delight to be associated in Christian work. Men pass away, institutions abide; the workers change, the work goes on. The kingdoms of this world shall yet become the kingdoms of our Lord and of his Christ. Unto this sublime end are we, even we, permitted to be "workers together with God." To this her privilege let the Church arise, "the glory of the Lord being risen upon her."

THE INTELLECTUAL PREPARATION OF THE MISSIONARY.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting of the Board at Madison, Wis., October 11, 1894.]

At the outset we devoutly acknowledge the divine call to the work of the foreign missionary and yield to it the place of supreme importance. As no one dared to take to himself the office of an apostle, but the twelve were personally called to that glorious order by our Lord himself, so no one may venture upon the office of the Christian missionary who has not heard the voice of the same Lord setting him apart to this high service. With this heavenly call comes that spiritual furnishing, that simplicity of purpose, and joyful self-consecration, and unfaltering devotion, which are the supreme preparation for this august calling. No man is fit to be a missionary who has not an enthusiastic love for men, who is not impelled and sustained and inspired to all heroic deeds and tireless patience by the very spirit which brought the Son of God to his great redemptive work, who is not ready to do anything, to endure anything, to attempt anything, in order to draw men to penitence and faith and salvation. This is the glory of Judson's sufferings in prison for Burma's salvation, of Moffat's long waiting with hope deferred till the first African converts are won and Bechuana's redemption draws nigh, of Carey's solitary mission to India, of Morrison's self-exile for Christ's sake in China; yea, it is the glory of the long roll of martyrs and saints and teachers of the church;

"They climbed the steep ascent to heaven
Through peril, toil, and pain.
O God, to us may grace be given
To follow in their train!"

It is the glory of our Lord, who, "having loved his own, loved them unto the end," and on the cross cried: "It is finished." We are to speak now of a single line of preparation, but we recognize this divine calling as first and fundamental.

I. In considering the *intellectual preparation* of the missionary we observe first that education and culture are essential to power in any important undertaking.

1. This is the reason for all our schools, from the lowest to the highest. Man is not naturally capable of the labors which he attempts, but grows into such capacity by training and experience. Life itself with its varied contacts and experiences is a discipline of the mind and a training for service. Some have greatly profited by this means, and all are benefited to some degree. But all civilized people have instituted also a process of education and set up schools and appointed studies and teachers to train the young and prepare them for the careers they afterward run. And we freely recognize the need and advantage of such mental training, and reasonably expect that those who enjoy it will furnish the leaders and able men of their times. And we seek among those of special training for the men needed in an emergency to command our armies, to rule our States and cities, to frame and interpret our laws, to write our books, to represent us at the courts of other nations, to be our preachers, lawyers, and physicians. Other things being equal, we know that of two men the one of most thorough mental training will serve us best and serve us longest.

2. Knowledge and mental discipline are sources of power; they give a man command of himself, resources, breadth and depth of influence; they afford insight and comprehension, a balanced judgment, and an understanding of facts; their possessor can do more things and can do every one of them better because of his training. Learning is like the head of the axe; it drives the edge farther and makes the work

more effective. The ablest man must have many other things, but he must have a thorough intellectual preparation.

3. No man can be too wise or too thoroughly educated for any great work; his mental discipline is everywhere and always a help and a reinforcement, never a clog. Some things that sometimes accompany great learning may be a serious hindrance. Pride may fetter a man, conceit may tie his hands, pedantry may shut his eyes. But education is always a help; the more of it one has the stronger he is for any worthy work; he will preach better, persuade more powerfully, plan more wisely, carry greater weight, and accomplish a greater and more solid result. As the old verse has it:—

"A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring,
There shallow drafts intoxicate the brain,
And drinking deeply sobers us again."

4. Knowledge is the handmaid, not the mistress, of Christianity. She renders her noblest service when she comes to the aid of the gospel. All knowledge and science and every human power belong to Christ's kingdom, owe service there, and win their highest place as they worship at the foot of the cross. We but recall them to their predestined aim when we thus enlist them one and all in the glorious service of our Lord. The human mind is to expand and increase in power as long as the world endures, and its highest powers will be exerted when Christ rules in all the earth, and philosophy and science and learning, with art and power and everything in earth and heaven, will unite in the praise and service of the Redeemer of the world.

II. The foreign missionary work demands the most thorough intellectual preparation.

1. This seems obvious upon a general, comprehensive view of the aim of missions. The gospel is to be preached, its institutions set up, and its spirit made controlling in every nation and people of the earth. The unevangelized world is to be won to the Christian faith, and Christ's kingdom to be everywhere triumphant. This is an enterprise of vast reach and significance, implying the use of great forces and superior power. Think what perplexing problems are involved, what vast territories and countless populations are embraced, how tremendous the revolution to be effected, how formidable the opposing forces. The utmost that the best and ablest man can attempt is needful; no element of strength can be wisely spared, no ounce of effective force can be safely neglected. When we recall what it cost to give Christianity the victory in its first deadly grapple with heathenism in the Roman empire and then consider that just as great a task awaits us in each one of the pagan nations of our times, and that in the foreign missionary work of to-day we are at one and the same time attempting this task in Turkey and India and Burma and China and Japan and in the great continent of Africa and among the islands of the sea, then we begin to see how tremendous is the work, how needful any help from any source that can be brought to our aid.

2. The great missionaries of the past have been men of intellectual power. The men who wrote the Gospels, who founded the Church and taught the nations, were not mean men; they stood before kings and counselors of the earth and were not ashamed. Paul, whose missionary tours were the widest, most fruitful, and best known, was the intellectual peer of any man of his age, and in learning among the chief. His knowledge of Latin, Greek, and Hebrew never dampened his missionary enthusiasm or hindered the common people from understanding and heeding his message. His mastery of the Jewish Scriptures and the law threw no cloud on his knowledge of Christ, but added to the power with which he taught Christ to thousands of his own day and wrote the Scriptures for all future days.

Irenæus, who gathered the martyr churches of Lyons and Vienne in Gaul, was a

master of the learning and philosophy of his times; and his learning brought no eclipse upon his Christian faith and zeal, but rather gave them feet to run and wings to fly and multiplied his influence many fold. St. Patrick, the apostle of Ireland, St. Columba, of Scotland, St. Augustine, of England, were all marked men of their times, possessed of the best learning as well as the noblest zeal of the age.

Boniface, the apostle of Germany, Cyril and Methodius of Bulgaria and Moravia, Anskar of Denmark and the North, great missionaries and founders, were scholars as well as saints, and gave letters and learning as well as the true faith to the mighty nations they served.

And the men of later days maintain the record and renew the illustration: such men as Carey with his numerous translations of the Bible, Judson giving the Bible to Burma, Morrison giving the Bible to the Chinese, Livingstone exemplifying the Christian life in the interior of Africa and winning a personal love that makes the annals of his days heroic and sublime—these were men of trained minds and great powers, who made their learning the sword of their power.

3. But, to be more particular, every missionary must master a foreign language so as to make it the medium of thought and familiar speech. This is the key by which he wins access to the hearts and confidence of the people among whom he lives. He must be able to preach in the vernacular, to teach in it, to converse in it, to deal with inquirers in it, and so he must not only master its words and sounds and grammar, but its tones, its idioms, its spirit and life, so that he can bring his message with precision and certainty and power. Then he must acquaint himself with the literature, the history, the philosophy, the faith of the people, and thus come still nearer to their peculiar life and thought. This is a great task in any case; in some instances it is a task never fully completed. Dr. Hyde preached in Hawaiian in six months, but after seventeen years feels himself still far from fathoming the native mind. Dr. Blodget, a tutor in Yale, has been forty years in China and still has his personal teacher in Chinese.

4. The missionary must bear his part in translating the Bible into the vernacular of the land. What a labor this is, what trained powers it demands, we may judge from the history of the English Bible, and especially the Revision which has appeared in our day. No missionary service is more important than this; it bears upon the immediate welfare and the long future of the people in whose language it speaks. And the Scriptures must be often revised to cast out mistakes, to come nearer to the original, to deliver exactly "the mind of the Spirit." None but the best scholars can work to purpose here, and the combined criticism of many minds is indispensable.

5. The missionary must take the lead in organizing and guiding churches, in gathering and teaching schools. This is the work of the bishop and the school superintendent, and requires insight, discrimination, tact, power of persuasion, ability to instruct, wisdom in reproof, and patience without end. As the native agency rises to prominence, the missionary duty grows more exacting and perplexing; that power of guidance which only mental discipline affords is more and more called into exercise. This gift of organization and leadership to some may seem to be a natural gift unaffected by studies and discipline; but it is forgotten that one chief end of studies is to give a man possession of himself, and the trained mind is always at an advantage in service of this kind by reason of its broader horizon and wider views. It is no mistake or accident that bishops have been chosen from the most learned of the clergy; it is the instinctive recognition of the power which mental training gives. And our missionary bishops must not fall below the standard or come to their high duties weak and untrained.

6. The missionary must study great problems. He must build for the long future and master the life and spirit and institutions of the people. His labors deal with the

deeper forces that are at work in the nation; he seeks to revolutionize domestic and social life; he gives to the people an impulse along an untried path toward new aims and a nobler destiny. No man can be too wise, too far-sighted, too capable for duties like these. That large-mindedness and great-heartedness which are so much favored by a liberal education are peculiarly in demand. What Augustine and his successors did for England, what Boniface wrought for Germany, that our missionaries are now doing for Turkey, for India, for China, for the tribes of Africa; and they must be adequately furnished for the august work.

III. A full college course for all, and a theological course also for ordained men, constitute the normal preparation for missionary work.

1. We recognize the difference between the work done by men and by women; and we also recognize that there are exceptions to the rule thus stated. We admire the career and influence of Horace Greeley and of Abraham Lincoln; but we know that these great men made their way to the high eminence they won, not because they lacked a college training, but in spite of this deficiency. So there are missionaries of great success whose intellectual preparation was not of the highest. We rejoice in what these men have wrought; while we are sure that a thorough education would have increased and enriched the result.

2. The objection that such training as we indicate requires too much time is not valid. The call to missionary work includes a call to *prepare for it*. The twelve apostles were kept three years with our Lord, although the world was lying in wickedness all around them. Paul spent three years in retirement after the midday flash of glory at Damascus, although Asia and Greece and Rome were sunk in heathenish darkness and perishing without the light.

Delay for full preparation is no loss. The man does more in the years that remain than if he began at once. Seven years in college and seminary under able and inspiring teachers who awaken the mind and guide its search and correct its judgments and broaden the man are precisely the preparation which the missionary to India or China, to Turkey or Burma, to Africa or Polynesia, needs to make his labors wise, steady, and enduring. After twenty years in the service he will have outstripped his brother of equal gifts who spent those seven precious years in the field rather than in studies. Studies may be too much protracted, but the standard we have named is substantially within the reach of all whom God calls to this work.

3. Every missionary is a general, and must be thoroughly prepared for this post. He initiates a great movement and shapes its forces and directs its progress. He is constantly drawn upon for counsel, for courage, for plans, for rebukes, and for encouragements. The main body of every missionary force must be made up of native laborers, selected and trained and brought to their posts by the missionary leader. We are not to furnish all the Christian laborers for China and India from America and England. The *captains* and the *soldiers of the line* must come from the native agency. This method of work and distribution of forces is the part of economy; it is also the part of wisdom. And in this view the argument for the thorough intellectual preparation of the leaders is both confirmed and emphasized.

4. True missionary economy requires that only those who are well equipped be sent to the field. The cost of sending out a missionary and supporting him in the field is so great that the duty of thorough preparation and careful selection becomes imperative. It costs no more to support a thoroughly educated man or woman than it does to support one but partly educated, and the expectation of service is decidedly greater. It is true that the ability of Christian churches has not yet been fully tested in the foreign work, and we may fairly call upon them to spend greater sums upon this work. But it is a poor use of money to send poorly qualified men when better furnished men are to be found. And we can with a far better face call for large sums if all the time we keep the

morale of the service high, and can truly say that we send only thoroughly trained men. The men and women we want, the men and women the service must have, if it is to prosper and prevail, will not be likely to offer in great numbers if they see poorly equipped men in the field and the Boards inviting such to go. There is no arbitrary standard of qualifications: each man should be considered on his merits, and Boards do not wisely tie themselves to any fixed course. But the college course is the acknowledged standard of thorough intellectual training, and the theological course furnishes a ministerial equipment universally recognized and approved. And true economy urges that as a rule those qualifications be secured.

5. The college course is a natural test of mental power and manly quality. The eccentric, the weak, the sluggish, the hopelessly dull fall out or are discovered; and as a rule the men and women who show parts and capacity, good sense and power of influence in a college course, are the men and women upon whom responsibilities in after life may be devolved safely, and are the men and women who give the best promise of usefulness and success. And the seminary course carries this sifting process still further. Thus the intellectual preparation of these courses in a twofold way fits for missionary service. The training in language, literature, mathematics, science, philosophy, and history yields the alert, versatile, furnished mind which the missionary service so peculiarly requires. It also reveals characteristics and saves Mission Boards and young people themselves from serious mistakes.

6. God has a just claim to the best service we can render. In the missionary service he justly claims the labors of the most capable and promising, and that they be as thoroughly trained as the best schools of their times can train them. The wisest, keenest, and most powerful minds are not too good for this service. God demanded for sacrifice lambs without blemish, the best in every flock; and his demand for human service is not less exacting. And the demand is essentially the same in every field. It is a fond delusion that any man will do for Africa, while our best must go to India and China; that a weak man may answer for the Pacific Islands, but only first-class men can do anything in Japan or Turkey. The truth is first-class men alone do first-class work in Africa or Japan; and second-rate men do second-rate work in Polynesia as certainly as in India or China. In every place alike the gospel is to be preached, men's hearts and consciences won, the church is to be built, education is to be organized, the Bible is to be given to the people in their own tongue, and the life of a nation made instinct with the truth and spirit of Jesus Christ. There is no greater work than this for man to do; the ages will bring none more majestic. And God has a right to claim that to this high endeavor our homes shall give up their choicest, our churches consecrate their best, and our schools yield their richest treasures. And may He accept the offering we bring and make it serve abundantly in his kingdom and glory!

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

1893-94.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the Board at Madison, Wis., October 10, 1894.]

[Secretary Clark's Department.]

It is with great satisfaction that we are permitted to report marked progress in the missionary work at nearly every point in the great missionary field. There have been hindrances from unfriendly governments, but none such as to seriously injure the work, save the damage done to our high schools and colleges in the Turkish empire. There have been no great revivals to report in any of the missions, but rather steady growth and enlargement so far as the means at the disposal of our missionaries would permit. The one burden that presses upon us from every quarter arises from inadequate means to gather in the ripened harvest. We have not been straitened in reference to the divine blessing upon our labors, but we have been straitened in ourselves for want of adequate means to improve the opportunities open on every hand.

PAPAL LANDS.

In Papal Lands the past year has been one of special blessing. In Mexico there are many signs to show that the leavening process, in which has been our reliance in Papal Lands, is steadily going forward. Believers are gaining in personal influence and in Christian character, so as to command the respect of the communities in which they dwell. One missionary who has been laboring alone in a large district reports over thirty congregations in different towns, with an average attendance of about 800 souls. The lamented death at Hermosillo, in April last, of Mr. Crawford, who was building up a most interesting work, called forth from all classes, Christian and non-Christian, expressions of sympathy and interest in his behalf, which showed most plainly the extent to which the popular mind is being leavened by the words and example of the missionaries. In northern Mexico especially the people are more and more ready to welcome the gospel and to purchase the Scriptures. The great want of this mission is an adequate force of native preachers; but this want it is hoped will soon be supplied by the Training School at El Paso.

SPAIN.

The evangelistic work in Spain still remains largely in the hands of native pastors who have been educated in Switzerland, men who have earned the respect and confidence of the missionaries by their faithful and earnest labors. The main interest, however, in this mission centres on the Girls' School at San Sebastian, which has had another very successful year. Four of its best scholars have just received the degree of B.A., while the other pupils have passed a very creditable examination. It is not easy to estimate the importance of such an institution as showing the possibilities of Christian culture for the women of Spain.

AUSTRIA.

The work in Austria is more than realizing the expectations cherished when the mission was begun. It has been limited of late almost wholly to Bohemia, and though hindered by unfriendly restrictions on the part of the government has made delightful progress the past year. The Protestant Church is fast being looked upon as the leading factor in the religious progress of Bohemia. The missionaries are turning to account the various agencies which enter so largely into Christian life at home. The Young

Men's Christian Associations, the Sabbath-schools, and Christian literature are all turned to good account. Dr. Clark, who was so long alone, rejoices at last in an associate to share with him in the trials as well as in the successes of work in Austria. Never was the prospect more hopeful than at present. Twelve churches, with a membership of over 700, and growing congregations at many points attest the work already accomplished and give promise for the future.

EUROPEAN TURKEY.

This mission is so named from its location, but the people reached are the Bulgarians. It is with much satisfaction that we may think of two branches of the Slavonic race, the Bohemians and the Bulgarians, as now reached by a pure gospel; and it is hoped that the work thus begun will extend far and wide and prove the leaven of a purer faith to that people. The principal points of interest the past year in this work among the Bulgarians are the preparation of a Christian literature, especially a Commentary on the New Testament prepared by the venerable Dr. Riggs, which it is hoped will supply the special need of the Bulgarian churches; next, the settlement of native pastors at important centres of influence, men who have been educated in this country and have returned to their native land to labor for their own people; and, lastly, the proposed occupation of Salonica in Macedonia. It is expected that Dr. House and Mr. Haskell with their families will take up their residence at this point. The schools at Samokov have been continued during the year and are doing their part to provide a much needed and efficient native agency.

INDIA.

Thoughtful observers at home and abroad are impressed with the changes evidently going on in the popular mind, preparing India for the reception of the gospel. This change has thus far made itself felt more strongly in some of the missions of other Boards than in those connected with the American Board. It would seem that the higher classes are being reached as never before. Many of the young men educated in the higher schools and colleges are organizing into societies which practically reject idolatry and are accepting theism. It is a recognition of the fact that the old superstitions and the idolatry connected with them no longer suffice for thinking minds. The same thought is more or less recognized by the common people, and many villages are renouncing their idolatry and begging for Christian instruction. The one great want of India at this time is a native agency, well trained in the gospel, and means to support them in making it known to these waiting multitudes. Never before have so many villages been reported as applying to the missionaries for instruction in the gospel, and never before have missionaries been so much tried on account of their inability to improve the remarkable opportunities presented to them.

Marathi Mission.—In this field the work has been sustained substantially as in former years, so far as the reduced means would permit. The heavy reductions required in nearly every department have told heavily on any progress during the year. The mission has also suffered from the sickness and necessary absence of a larger number of missionaries than usual; yet the work has been kept up at nearly all points, especially the work for women and girls. The Woman's Boards have much to be grateful for in the devoted, earnest, consecrated lives of their representatives in this mission. One new enterprise may properly be referred to—that of Rev. S. V. Karmarkar and wife, who after some years in this country have returned to take charge of what is practically a station at Bassein. Mrs. Karmarkar has had a course in medicine and returns in the hope of large influence in the practice of her profession. Mr. Karmarkar has had experience already as native agent, and returns with fresh courage and hope, after completing in this country a course of study of special value in its

reference to the future. Mention should be made of the Training School for Women, for which the necessary buildings have been erected and arrangements fully made.

Madura Mission.—In this mission, too, much embarrassment has been felt for want of adequate means; yet the mission reports a healthful progress in the churches, a large portion of which have received additions to their number on confession of faith, and in the schools of all grades, especially in the higher institutions of learning. Over 800 additions to the Christian congregations are reported, and over 300 to the churches on confession of faith. One very striking feature is the fact that the additions to the churches come from thirty different castes, showing a wide prevalence of the gospel, and giving the greatest promise of reaching the entire population at an early date. The fact that there are now over 4,000 communicants scattered throughout the entire population of about 2,000,000 shows a preparation for evangelization that may well prompt to enlarged and vigorous effort in behalf of this people. Indeed, nothing seems to be lacking to such effort. All the necessary institutions requisite to the completion of the work have been provided: trained and experienced missionaries, churches well organized, efficient native ministry prepared and at work, and educational institutions of all grades—the village schools, for the simpler rudiments of education; the station school, for the further culture of the better and more promising children and youth; the college, for the choice young men; the theological seminary, for the preparation of the ministers; the normal school, for the proper discipline and training of teachers; the high school, for young women selected from the station school; and last, but not least, a school for the training of Bible-women to visit the people in their homes.

Ceylon.—This field is so small as to admit of more thorough supervision than any other of the Board. It is in some respects an object-lesson to show the relative advantage of a small field, well supplied with missionary agencies, over a larger one where the work of the missionary must be given more to the supervision of a native agency. This mission is now well supplied with various evangelical agencies of all classes. Through the special efforts of the Misses Leitch, formerly of this mission, the medical work has been put on a good basis and thoroughly competent physicians secured to have charge of it, not only in connection with the mission of the Board but also for an English society with which the Misses Leitch are connected.

It is with special interest that reference is made to Jaffna College, in charge of Rev. S. W. Howland, D.D. This institution has more than doubled in numbers the past year, having at last report nearly 200 students. This is a thoroughly Christian college. A large proportion of the students and nearly all of its graduates are well-trained, Christian young men, actively engaged in evangelistic efforts in the region round about. Jaffna College and the Pasumalai College of the Madura Mission illustrate the possibility of Christian colleges, justly so called, and show what may be done for the thorough Christian education of young men in India.

JAPAN.

This mission has been exposed to peculiar trials and difficulties from anti-evangelical agencies such as have beset no other mission of the Board. No field has presented such a conflict between the opposing forces of truth and error. It is believed, however, that the worst is past, and that the sifting process through which the churches are passing will be wholesome in the end. Taking into view the peculiar circumstances of this field, it is much that 670 new members have been added to the churches during the year, that the Christian university, known as the Dōshisha, and the College for Women and other educational institutions, including a training school for women and kindergarten for the children, have been so well sustained. Recent letters report more evangelical interest in some portions of the field, especially the recent tour made by the

President of the Home Missionary Society, in company with a missionary, during which large and attentive congregations were addressed, similar to the great theatre audiences gathered a few years ago. The war that is now raging between China and Japan cannot, of course, fail to distract the popular mind and absorb general interest; but, if it should end in securing to Japan her true place among the civilized nations of the world and the recognition of just treaty rights, the gain to Christian civilization may far outweigh all present losses, and a brighter future for the gospel be opened to Japan.

[Secretary Smith's Department.]

THE PACIFIC ISLANDS, THE CHINESE EMPIRE, AFRICA, AND ASIATIC TURKEY.

We present in this part of the work of the Board a brief review of the twelve missions under my care: those in Micronesia and the Hawaiian Islands, four in the Chinese empire, three in Africa, and three in Asiatic Turkey. In these fields, embracing highly civilized peoples on the one hand and peoples of the simplest manners and development on the other, 341 missionaries are employed, of whom thirty-two have gone out this year for the first time. The native agency numbers 14,000, pastors, preachers, teachers, and other helpers, and at least sixty millions of souls are accessible to Christian instruction.

THE PACIFIC ISLANDS.

The report of the year in Micronesia presents the usual varieties of light and shadow with a preponderance of facts which are hopeful and encouraging. The mission force has been well recruited and brought more nearly to a full equipment for the field. The withdrawal from the service of Dr. and Mrs. Pease and of Mr. and Mrs. Rand makes a notable change in the personnel of the mission.

The condition of the field in the Marshall Islands is decidedly more encouraging than for many years past. Dr. Pease's work was happily crowned, as he left, by a satisfactory adjustment of the relations between our missionary work and the German authorities at Jaluij; and Dr. Rife, his successor, enters upon his labors in connection with these islands under most hopeful auspices.

In the Gilbert Islands Mr. Walkup's presence and constant labors from island to island, made possible by the missionary vessel, the *Hiram Bingham*, are beginning to yield most valuable fruits. Here, too, we mark with gratitude the invaluable aid rendered to our missionary work by the possession of the entire Bible in the language of the people, secured by the indefatigable labors of Dr. and Mrs. Bingham. The demand for these Scriptures and for other Christian literature is one of the most hopeful indications of the improved state of living throughout these islands. The British jurisdiction upon the whole is found to be favorable to the peaceful and effective prosecution of missionary work. The several schools on Kusaie for the Marshall and Gilbert Islands, where teachers and preachers and young women are prepared for Christian life and labor among their own people, are in competent hands and are yielding excellent results.

At Ruk we have the darkest features in the record of the year. Turbulence and warfare among the people, a consequent diminution of the pupils in the schools, the want of competent and trustworthy native preachers and teachers, suggest the discouragements under which our missionary labors have been prosecuted. Happily at the last accounts a slight improvement in matters in these respects is recorded. The loss of the missionary ship, *R. W. Logan*, has interfered with the needful missionary supervision of the work; but the prompt payment of the full insurance on this vessel enables the Board to make arrangements at once for the replacement of the ship and the resumption of thorough supervision.

Ponape is still in the hands of the Spaniards and without missionary residence or labor; but here light predominates over darkness. During the year most cheering tidings have come from the island in respect to the persistence of Christian worship, the maintenance of Christian schools, and the purpose of the Christian people to enlarge their operations. The labors of the missionary pioneers on this island have not failed, and the best fruit of their toils is still to be gathered in the years to come. Pecuniary compensation for property destroyed by the Spaniards, after long and persistent correspondence, we are informed, has at last been paid to the United States official at Madrid, but has not as yet been received by us. Upon the whole the outlook for our work in these islands is brighter than at any time in the past, and we may well thank God and press forward with new vigor.

In the Hawaiian Islands the usual forms of work have been prosecuted with wonted success, and the appointment of an associate for Dr. Hyde and the temporary stay of Mr. and Mrs. O. H. Gulick, of the Japan Mission, to work among the Japanese of these islands, promise to make that work even more effective in the immediate future.

CHINA.

All problems of past years connected with missionary work in the Chinese empire remain still to be solved, and some new perplexities have been added during the current year. It was inevitable that at some time the self-satisfaction of the Chinese empire and its rigid conservatism should come into more or less violent collision with the new spirit and movement that are abroad among the nations. No one could have foreseen from what source this disturbing influence would arise; and it is not at all strange that the neighboring empire, which has so quickly responded to Western influences, should have been the occasion of stirring to its depths the stagnant life of this greatest of the Oriental Powers. It has ever been the case that missionary interests have been found to be most closely connected with the movement of political events; and while as yet we can by no means forecast the end of the present struggle or the outcome thereof, in reference to missionary work there can be little doubt that in the providence of God Christian truth and civilization are to find a readier access to the very centre of Chinese life and thought and institutions. While, therefore, at the present moment we cannot avoid anxieties as to the personal safety of our missionaries and the security of the institutions they have established, we may with all confidence look beyond these present tumults to a great and decisive advantage soon to be realized in our Christian work in behalf of this empire.

The past year in the four fields which we occupy has been marked by no specially stirring events. The work already established has been well maintained, faithfully prosecuted, and blessed with cheering results. In the North China Mission a special interest gathers about the great revival which was enjoyed at Peking, at Tung-cho, at Tientsin, and other points. The College and other educational institutions centring at Tung-cho received a special blessing and inspiration for the larger work to which they are now called; and the spirit of the native preachers and the courage of the missionaries were stimulated in the most happy way by this gracious visitation. Larger additions to the churches of the mission upon confession of faith are reported this year than in any previous year in the history of the mission. The attendance upon the schools of the mission also shows a decided advance. The mission staff has received welcome and important additions during the year, but still remains unequal to the greatness of the field and the ripeness of the opportunity.

The first new building for the North China College has been erected and is now open for students. It is but a part, however, of the plant which is needful to enable this most valuable missionary institution to do its appropriate work, and there is most just

occasion for the friends of Christian education in the Chinese empire to remember this College in their gifts and in their prayers.

The Foochow Mission rejoices in welcome reinforcements, in the friendly relations subsisting between the members of the mission and the representatives of neighboring missions, in the increased readiness with which the message of the gospel is welcomed, and in the steady growth of the Christian institutions now established in its midst. Particularly happy has been the experience of the missionaries of Shao-wu, in the interior, where a wide and open field is presented and where the largest immediate results of labor are gathered.

A marked event in the history of this year is the withdrawal from service of Dr. and Mrs. Baldwin after forty-seven years of continued service, in which they have seen the work develop from the feeblest beginnings to its present established strength.

From the Shansi Mission the report of the year is full of good cheer. A united missionary force, well distributed in three important centres, working in several wisely devised lines of labor, and finding everywhere an opening field and a growing welcome, the organization of the first church of the mission and the enlargement of the schools, these are the cheering notes that come to us from this important field.

The South China Mission rejoices in the return of Dr. Hager, accompanied by Mrs. Hager, and the coming of Miss Cheney, the first single woman to be connected with this growing mission. Although the mission force has been greatly reduced during the past year, the work itself has yielded good results and promises well for the future.

Nowhere does the Board face so great an opportunity as in these four missions in China, and nowhere has it better men and women engaged in its service. If duly reinforced by the sympathies and prayers and gifts of God's people, with God's blessing upon all, we may expect steady and happy advancement in the evangelization of this great people.

AFRICA.

The general interest of the civilized world in Africa and its development continues unabated, and the Christian effort to fill its dark lands with light and its great peoples with the Christian life remains as hitherto the heart and living core of that movement. It is becoming more plain every year that nothing is done to good purpose in lifting up this long-neglected continent into its appointed place in the life and development of the world at large unless, along with all political and commercial activities, the gospel is preached and its institutions established and its life awakened in the hearts of the people. There is every reason why the Christian nations should bestow increasing care and thought upon the missionary work in this part of the world, and the Board does well to maintain vigorously its share of that work, and if possible to increase it.

The newly established mission in East Central Africa, upon the borders of Gazaland and Mashonaland, has found its site and has made good progress in securing the recognition of the native princes and the British South Africa Company, within whose jurisdiction its work is to be prosecuted. The health of the mission has been good, the evangelistic work already begun promises to be effective, and we have all occasion to rejoice in the good beginning that has been made.

The West Central African Mission records a year of diminished missionary force, but of steadily expanding work. In every feature of missionary effort progress is recorded. The churches are increasing in membership, the Christian life deepens as Christian knowledge expands, the schools gather greater numbers and secure more regular attendance, the work of translation and of printing moves forward steadily, and everywhere the missionaries and their native helpers are welcomed among the people, and their message heard with good attention. The new station at Sakanjimba is in the

midst of a numerous population and from the beginning promises to be a centre of successful work.

The Zulu Mission has pursued its wonted way hampered by the want of needful funds and by the scarcity of laborers, but with the tokens of divine favor upon the work at every point. The new work at Johannesburg, a centre in the gold regions whither many of the most promising Zulu young men resort, has been self-supporting from the first, and Mr. Goodenough anticipates the establishment there of a permanent and influential Christian centre. The work at Durban, though without the supervision of a foreign missionary, is almost equally promising.

The Normal School at Adams has been suspended during a part of the year simply for want of funds. Mr. Cowles, its new principal, has won very favorable opinions, and it is extremely desirable from every point of view that this institution, now well manned and more needed than ever, should be properly provided with funds for continued work. The Theological School gathers larger classes of better material than hitherto, and the Girls' Schools at Inanda and Umzumbe yield satisfactory results.

It is little compared with what is needed that the Board attempts in Africa. But upon that work the blessing of God evidently rests, and we may well rejoice that in so august a problem as the uplifting of Africa to the light of God we have so happy a share.

ASIATIC TURKEY.

In no part of the fields occupied by the Board are the contrasted lights and shades of missionary labor more marked than in the Turkish empire. Here we labor essentially alone, carrying almost the sole responsibility under God for the spiritual reformation of the nominally Christian population of the empire and the evangelization of the people of Islam. For more than seventy years this work has been pursued under the guidance of Divine Providence; able men and women have been appointed to administer it, the treasury has been generously drawn upon to sustain it, and a deepening interest on the part of our constituency has gathered about the maintenance and progress of this great task. Viewing the course of events for a single year we may not so easily note the signs of progress, and may be unduly depressed by the unmistakable indications of opposition; but, taking a longer review and comparing the facts at the present time with those of ten years since, we see at once how steady is the progress, how resistless the march of all this work toward ultimate and complete success.

In all these fields the mission staff is diminished in numbers and weakened in strength to an unusual degree, and the scantiness of resources at the command of the Board has added a peculiar embarrassment. The exactions of the government, the presence of famine in parts of these fields, and outbreaks of lawlessness at many a point have still further added to the trials and anxieties of the year. As if these were not enough, the Turkish government seems to be controlled by the steadfast purpose to restrict the evangelical movement, and fetter the freedom of foreign missionaries and native laborers, and to make difficult, if not impossible, the regular prosecution of missionary labor. It is no small proof of the inherent strength of the forces that work with the Christian faith and of the gracious hand of God over all, that, in spite of these manifold embarrassments within and discouragements without, the work as a whole has not only not gone backward but has made gains in almost every field and in wellnigh every form of missionary effort. The attendance upon the colleges and higher schools, both for young men and young women, is more than twenty per cent. in excess of that of last year, and the native contributions for all purposes are twenty-five per cent. in advance of what was reported a year ago. In some places where the pecuniary aid from the Board was reduced or even wholly withdrawn, the native community has addressed itself with good courage to the added responsibility and has, out of its own

slender resources, maintained the work at quite its former volume and in some places with increased efficiency.

Woman's work, which in these missions forms a more considerable part of the whole work than perhaps in any other field occupied by the Board, is in equal measure effective and successful. From the colleges for girls at Constantinople, Harpoot, and Marash down through boarding schools and common schools to the kindergartens, we have substantially one uniform report of prosperity and growth.

The diminishing missionary force at some points is becoming a matter demanding serious attention. While it is wise to devolve additional responsibility upon the native agency as that agency increases in number and capacity, there is obviously a limit to the diminution of the foreign force which can wisely be permitted, and that limit in these fields seems to have been reached.

The interference with missionary work which has resulted either directly or indirectly from the policy pursued by the Turkish government has been fully reported to our own government at Washington, and we are happy to report the readiness with which our representations in these matters have been received. Not all the questions which have arisen within the year have as yet received a satisfactory solution. Some questions are at this very time pending which involve in a serious, almost in a radical, way the stability and success of missionary work in the empire. There is occasion for vigilance, for prayer, and for unceasing effort to secure right action on the part of our government and its representatives. Temporary obstruction and disaster may be permitted, but of the final issue no one can stand in doubt. The Cross is to prevail, the Prophet of Nazareth is to be honored, and the kingdom of righteousness and peace to be established throughout this great empire in every city and hamlet, in every heart and home.

Such is the brief record of the great work which the Board sustains in twenty missions among the unevangelized nations round the globe. In more than 1,100 populous centres a force of 3,441 laborers, foreign and native, is preaching the gospel in twenty-six different languages and conducting a great evangelistic and educational enterprise. In 421 churches there is gathered a total membership of 40,871, 3,055 of whom have made profession of their faith this year. In sixteen theological schools 230 students are in direct training for the ministry; 128 colleges and high schools gather 7,611 picked youths of both sexes and prepare them to reinforce the native agency, besides 39,366 pupils under Christian instruction and influence in common schools. Medical service steadily expands and broadens the area of missionary labor; the volume of Christian literature widens and exerts a deep and stimulating influence. The long night of darkness and sin wears away and the cheering day of God draws nigh.

GENERAL SUMMARY. 1894.

Missions.

Number of Missions	90
Number of Stations	100
Number of Out-stations	1,107
Places for stated preaching	1,429
Average congregations	69,151

Laborers Employed.

Number of ordained Missionaries (15 being Physicians)	184
Number of male Physicians not ordained (besides 9 women)	13
Number of other Male Assistants	6
Number of Women (9 of them Physicians) (wives 185, unmarried 183)	368
Whole number of laborers sent from this country	571

Number of Native Pastors	241
Number of Native Preachers and Catechists	508
Number of Native School Teachers	1,553
Number of other Native Laborers	568
Total of Native Laborers	2,870
Total of American and Native Laborers	3,441

The Churches.

Number of Churches	421
Number of Church Members	40,187
Added during the year	3,055
Whole number from the first, as nearly as can be learned	128,648

Educational Department.

Number of Theological Seminaries and Station Classes	16
Pupils	230
Colleges and High Schools	65
Number of Pupils in the above	4,217
Number of Boarding Schools for Girls	63
Number of Pupils in Boarding Schools for Girls	3,394
Number of Common Schools	1,026
Number of Pupils in Common Schools	39,366
Whole Number under instruction	50,406
Native Contributions, so far as reported	\$89,145

**SUMMARY OF THE REPORT OF TREASURER OF A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1894.**

EXPENDITURES.*Cost of Missions.*

Mission to West Central Africa	\$11,661.22
Mission to East Central Africa	8,435.56
Zulu Mission	27,827.58
Mission to European Turkey	31,951.15
Mission to Western Turkey	97,605.62
Mission to Central Turkey	31,474.17
Mission to Eastern Turkey	54,908.73
Marathi Mission	54,121.25
Madura Mission	54,202.41
Ceylon Mission	18,752.71
Foochow Mission	17,542.71
South China Mission	6,116.39
North China Mission	70,344.91
Shansi Mission	13,652.68
Mission to Japan	93,888.33
Sandwich Islands	5,377.14
Micronesia Mission	38,496.87
Mission to Mexico	17,506.18
Mission to Spain	12,585.23
Mission to Austria	11,717.77
	<hr/> \$678,168.61

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$14,897.81
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1894.]

Summary of the Report of the Treasurer.

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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)			\$13,939.73
Less amount received from subscribers	\$4,698.83		
and for advertisements	2,229.25	6,928.08	
			<u>\$7,011.65</u>
All other publications	\$3,871.44		
Less amount received from sales	316.42	3,555.02	
			<u>\$10,566.67</u>

Cost of Administration.

Department of Correspondence	\$14,714.25
Treasurer's Department	7,342.02
New York City	1,954.41
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	5,407.76
	<u>\$29,418.44</u>
Total	\$733,051.53
Balance for which the Board was in debt August 31, 1893	88,318.73
	<u>\$821,370.26</u>

RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i>	\$483,108.25
Legacies, as acknowledged in the <i>Missionary Herald</i>	183,768.51
From the Legacy of Asa Otis	30,952.28
Interest on General Permanent Fund	7,303.66
	<u>\$705,132.70</u>
Balance for which the Board was in debt August 31, 1894	116,237.56
	<u>\$821,370.26</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1893, at par	\$37,128.34
Received for Premiums	17,690.00
Received for Dividends and Interest	4,661.60
	<u>\$59,479.94</u>
Expended for new Missions as follows:—	
West Central Africa Mission	\$6,645.18
East Central Africa Mission	6,551.41
South China Mission	5,834.09
Shansi Mission	11,921.60
	<u>\$30,952.28</u>
Balance August 31, 1894	<u>\$28,527.66</u>
Market value of securities now held, at least, \$75,000.00.	

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy September 1, 1893	\$3,913.99
Received during the year	1,000.00
Balance August 31, 1894	<u>\$4,913.99</u>

PERMANENT FUNDS OF THE BOARD.**GENERAL PERMANENT FUND.**

The amount of this Fund September 1, 1893, was	\$225,104.46
Added during the year	11,569.76
	<u>\$236,674.22</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The income of this Fund, applied to salaries, was	3,628.55
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WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	<u>\$35,000.00</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund was, September 1, 1893	\$22,077.62
Added during the year	660.00
	<u>\$22,737.62</u>

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	<u>\$5,000.00</u>
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MISSION SCHOLARSHIPS.

This Fund September 1, 1893, was	\$6,707.41
Added during the year	7.73
	<u>\$6,715.14</u>

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	<u>\$3,000.00</u>
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EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to	<u>\$2,500.00</u>
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	<u>\$2,000.00</u>
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MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund, contributed by native brethren at Marash, is now	<u>\$1,800.00</u>
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund, contributed by Hon. Nathaniel Gordon, Exeter, N. H., is now	<u>\$10,000.00</u>
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund now amounts to	<u>\$6,992.82</u>
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LANGDON S. WARD, *Treasurer.**Boston, Mass., October 6, 1894.*

AMERICAN MISSIONS IN THE TURKISH EMPIRE.

BY REV. HENRY H. JESSUP, D.D., OF THE AMERICAN PRESBYTERIAN MISSION
IN SYRIA.

[An address given at the Annual Meeting of the A. B. C. F. M., at Madison, Wis., October 11, 1894.]

Mr. President,—As I stand once more on the platform of the American Board after a lapse of thirty-nine years since my first departure for Syria, I seem to see the forms and hear the voices of those majestic and heaven-anointed men who were the counselors, inspirers, and directors of this great society a half-century ago. Anderson, Treat, Kingman, Hubbard, Stoddard, Tappan, Thomson, and others their coworkers, were men whose personal influence, intellectual, moral, and spiritual, was felt in hundreds of missionary homes and, through them, among thousands of the Christianized from a score of heathen and Mohammedan empires.

In the summer of 1853, while still a seminary student, I called at that hallowed spot in Boston, No. 33 Pemberton Square, to offer my services as a foreign missionary to the American Board of Foreign Missions. I was cordially received by that remarkable man, Dr. Rufus Anderson, of whom it might be said, as Charles Lamb said of Daniel Webster, that "he looked like a walking cathedral." But for his consummate Christian courtesy and truly consecrated spirit he might well have overawed any young man coming into his presence. I told him I would be ready in two years to go to any part of the earth where I was needed, only on condition that my townsman and roommate, Lorenzo Lyons, and myself be sent together. Handing me a package of letters he asked me to read them carefully and in half an hour to come to his room. The letters were a plea for help from the mission in Syria, signed by Whiting, Ford, Thomson, and Eli Smith, asking for four missionaries to occupy new stations, among them Antioch. When I entered his room he said: "Will you go to Syria?" "I will," was my answer. And that decided the whole subsequent course of my life. Up to that hour I had never thought of going to Syria, but the divine call had come and I accepted it with all my heart.

It seems but yesterday, that bitter freezing twelfth of December, 1855, when I bade my father and mother good-by in Boston harbor on the icy deck of the little bark *Sultana*, to sail out on the Atlantic in a gale so wild and black and furious that were it in our day no ship would be allowed to leave her harbor. Thirty-nine years have passed; for fifteen of those years, until 1870, the Syria Mission continued under the American Board. Having sustained that mission for fifty years, from 1820 to 1870, you then committed it to the care of the Presbyterian Church. As a loyal son of this venerable Board, who received my first childhood missionary impulse from the winning appeals of your sainted Scudder and my more mature enthusiasm from the almost heavenly eloquence of your angelic Stoddard, of Persia, when I was a student at Yale, I come back to-day to thank you for what the American Board has done for Syria, for Turkey, and the world.

Were I about to give a historical discourse instead of a brief address to-day, I would gladly recount the whole catalogue of the achievements of the missionaries of this Board in Syria in their fifty years of service, before the transfer was made to the Presbyterian Church. As it is I can only give the more salient points.

1. You founded the first evangelical mission of modern times in western Asia. The Christian churches of England, Scotland, and Germany were nearer to Syria and at that time vastly more wealthy, but it was reserved for two young men from New England, Pliny Fisk and Levi Parsons, to carry back New Testament Christianity and an open Bible to Bible lands. Fisk was buried outside the walls of Beirut, in 1826.

He died without the sight, having seen but one convert and he the first Protestant martyr in Syria, Asaad es Shidiak. Parsons had died before him in Alexandria and his grave is unknown. But the mission was founded. Syria was occupied for Christ, and the remotest Christian nation on earth had done it. Let this crown of rejoicing never be plucked from the brow of the American Board.

2. You organized the first Reformed Evangelical Church in Syria since the days of the apostles. The old Oriental churches lay wrapped as in a winding-sheet of ice, like tropical fruit and flowers buried under a glacier. Their patriarchs, bishops, and priests, their monks and rites and ceremonies, their outward show and inward spiritual lifelessness, left their heathen and Mohammedan neighbors to conclude that Christianity was an idolatrous sham. Unless Christianity could appear once more among them clad in the chaste and snowy vestments of its virgin purity, exemplifying its holy doctrines in a holy life, it could no more lift up its voice and call Moslems, Druzes, Jews, and Bedawin Arabs to believe in Jesus Christ, the Saviour of men.

What seventeen centuries of Oriental ecclesiasticism had failed to do your humble missionaries and their persecuted adherents accomplished in founding the Evangelical Church of western Asia, which has now grown to more than one hundred and fifty churches, not a few of whose members wear the martyr's crown. If these one hundred and fifty churches shall provoke to love and good works, to reformation and a return to gospel purity, the Greek and Armenian, the Nestorian and Jacobite, the Maronite and the Coptic churches, so that they enter once more in the true missionary spirit of Christianity to labor for their Mohammedan neighbors, their mission will have been accomplished.

3. You set up the first efficient printing-press in the Turkish empire. In 1822 you opened a press in Malta, and in 1834 transferred it to Beirut. There had been one little rude hand-press in a papal Greek monastery of Mar Elias, in Mount Lebanon, which printed a few books for the priests; but the first press for the enlightenment of the people was the American press. It stands to-day just above the grave of Pliny Fisk, on the premises of the American Mission in Beirut. It has already given to western and southern Asia and northern Africa 500,000,000 of pages in the Arabic language and is printing 25,000,000 pages annually. Its publications are scattered over 120 degrees of longitude, from Mogadore on the Atlantic coast of Morocco to Peking in China. The 500 works on the press catalogue all bear the printed permit of the Imperial Ottoman government.

4. Your missionaries founded in Beirut the first day-school for girls ever opened in the Turkish empire. On the eighteenth of last April a memorial column was unveiled in Beirut to commemorate the spot where was built the first edifice in western Asia to teach girls to read. It was built in 1835 for Mrs. Sarah Huntington Smith. The great-grandchildren of the first girl taught to read in Syria were present at this celebration, with 900 Sunday-school children from the city of Beirut. In 1835 it was supposed that not one woman or girl in Syria could read. The Mohammedans had ruled the land for 1,200 years and had boys' schools in all their mosques, but not one school for girls. A Mohammedan mufti told me in 1859: "You might as well try to teach a cat to read as to teach a girl." According to Mohammedan tradition, Mohammed once looked down into hell and saw the greater part of the wretches confined there to be women. Girls and women were veiled and shut up in the harem. The teaching of girls was declared to be futile and dangerous. But your missionaries persevered. Girls' schools were opened as rapidly as teachers could be trained to conduct them.

5. Then followed the next pioneer movement of the mission, and a Girls' Boarding School was opened by Dr. and Mrs. De Forest. This gave a new impulse to female education. At length the country was covered with mission schools for girls, Greek, Maronite, Jewish, Mohammedan, Druze, and Nusairiyeh. These sects, finding their

girls trained in the gospel, took the alarm and began to open schools of their own. The Mohammedan young men showed a preference for girls who could read. This brought a new influx of Moslem girls into the Christian schools. Public sentiment changed rapidly until nearly all these various sects opened girls' schools of their own. We have now Mohammedan schools for girls in Beirut, Damascus, Tripoli, Sidon, Hums, Aleppo, and Jerusalem. The necessity of female education is acknowledged. The victory for the dignity and honor of woman is already won. The homes are changing: mothers are growing up who can teach their own children.

The impulse thus given sixty years ago by your missionaries has revolutionized public sentiment and proved a benediction to the whole Turkish empire. To-day there are in Protestant schools alone in Syria and Palestine 9,000 girls, and there must be as many more in schools of other sects. Who could have foretold in 1835, when Mrs. Sarah H. Smith was teaching twenty little Arab girls in Beirut, — and sometimes half of them would be absent, having smeared their eyes with the acrid milk of the fig tree to produce inflammation so that they could not be sent to school, — that to-day that land would be filled with educated Christian mothers and happy Christian homes?

6. Your missionaries also opened the first boarding school for boys in the Turkish empire under Mr. Hebard and Dr. William M. Thomson, in Beirut, in 1837. This was succeeded by Abeih Seminary, in Mount Lebanon, under Mr. Calhoun, and Bebek Seminary under Dr. Hamlin, which two schools culminated in the

7. First two colleges in the empire, the Syrian Protestant College in Beirut, under Dr. Daniel Bliss, and the Robert College in Constantinople, under Dr. Cyrus Hamlin, both of which were begun in 1863. The catalogue of able and excellent men who have graduated from these colleges in the past thirty-one years would fill a volume. They are located in southeastern Europe, western Asia, and north Africa, and not a few of them are in Australia, South America, and the United States as merchants, teachers, lawyers, physicians, and ministers of the gospel; and the influence of these schools of learning is simply incalculable.

Your missionary, Simeon H. Calhoun, founded in Mount Lebanon the first theological school for training a native ministry. And this work, so vital to the success of a native evangelical church, has been continued until hundreds of young men have been trained all over the empire for the gospel ministry.

8. Your eminent missionary scholars, Drs. Eli Smith and Cornelius Van Dyck, gave to the world the first correct and classical translation of the Bible into the Arabic language. This great work, carried on by Dr. Smith from 1844 until his death in January, 1857, was then taken up by Dr. Van Dyck and completed in 1865. It is now published in whole and in part in thirty-two different editions, all of which bear the Imperial authorization of the Ottoman government. Probably not less than half a million copies have been sent out from the Beirut press. You will find them in the bazars of Constantinople and Teheran, in the shops of Mosul and Aleppo, in the houses and homes of Damascus and Jerusalem, publicly hawked in the streets of Cairo, Alexandria, and Zanzibar, and among the marts of Tunis, Algiers, and Morocco. The Moslems of Arabia, India, and China have received it as God's word in the Tourah and Enjeel, approved and sanctioned in their own Koran. Among all the beneficent works wrought by the missionaries of your Board in coöperation with the American Bible Society, none can surpass that of giving the word of God in a translation of classical purity to seventy millions of the Arabic-speaking races.

9. Your missionaries were the first educated and scientific physicians to carry the blessings of medical and surgical science to the East. The names of Dr. Dodge in Jerusalem, Drs. Van Dyck, De Forest, and Post in Syria, Azariah Smith, Pratt, and West in Asia Minor, will long be remembered as the pioneers in the relief of human suffering, teaching by their faithful and loving ministrations the loveliness and unself-

ishness of Christian benevolence. And a daughter of one of your Syria missionaries, Dr. Mary P. Eddy, was the first woman to receive the Imperial Ottoman Medical diploma in Constantinople, in December, 1894, thus opening the way for a new era of woman's medical ministry to suffering women throughout that vast empire.

10. Your missionaries in Syria were the first to introduce into that land steam printing-presses, petroleum oil, sewing-machines, photography, brass clocks, and windmills; and in other parts of the land they have introduced American agricultural implements; and in Constantinople one too well known to need mention here introduced to the Sultan the electric telegraph.

11. Two of your missionaries in Syria have received Imperial decorations for medical services in times of pestilence and one a decoration for eminence in Arabic literature.

12. And lastly two of your missionaries were the pioneers, in modern times, in Palestine exploration. I need hardly mention the names of Drs. William M. Thomson and Eli Smith, the latter as the companion and colaborer of Dr. Edward Robinson in the exploration of Palestine and the authorship of that classic, the "*Biblical Researches*," and the former the author of that monumental work, "*The Land and the Book*."

There was a divine providence, sir, in raising up two such scholarly and accurate observers as Smith and Thomson, to traverse repeatedly the whole land of Syria and Palestine, to mark its mountains and valleys, its hills and ravines, its plains and rivers, its fountains, wells, and lakes, its ruined temples, walls, fortresses, bridges, and aqueducts, to gather its minerals, plants, and animals, to study the agricultural, mechanical, and domestic implements and customs of the people, their language and salutations, their dress and ornaments, their buying and selling, and their modes of travel, all of which were at that time still existing in their patriarchal and scriptural simplicity — yes, to observe all these things accurately, to record them with scrupulous and scholarly exactness, and to publish them with conscientious fidelity, so that their honest testimony as to the correspondence between the historical records of the Bible and the actual places, names, persons, and customs of modern Palestine might be incorporated in permanent form in American and European Bible dictionaries, encyclopædias, and commentaries, before the advancing wave of Western civilization, with its wagon-roads, railways, telegraphs, steam-pumps, European languages and dress, should have obliterated forever the living testimony of the present to the dead and vanished past.

Dr. Thomson returned to the United States in 1877 to complete his great work, and took up his residence with his daughter in Denver, Col., whose clear skies and towering mountains, he said, reminded him of his beloved Mount Lebanon. In that city he remained until April 8, 1894, when at the good old age of eighty-seven he was summoned to the heavenly Canaan, the unfading and unclouded "*Land of Promise*," by the Inspirer of the "*Book*" he had so faithfully labored to illustrate and exalt before the minds of his fellow-men.

In conclusion it is but just to remark that your missionaries in Turkey have been through repeated visitations of pestilence and famine and six different outbreaks of domestic and foreign war. In the Greek war of 1827, the bombardment of Beirut and the expulsion of Ibrahim Pasha by the allied fleet in 1840, the Druze and Maronite civil war in Lebanon in 1845, the Crimean War in 1854-55, the dreadful massacres in the year 1860 in Mount Lebanon and Damascus, the Russian-Turkish war in Bulgaria in 1877, as well as the various local disturbances which have occurred from time to time, your missionaries, men and women, have not only always maintained the strictest neutrality and enjoined upon the subjects of the Porte loyalty to their Sultan, but they have cared for the sick and wounded, fed the hungry thousands, and clothed the naked,

exposing their own lives in the desire to relieve suffering. In 1860 the missionaries in Beirut distributed no less than \$100,000 in food and 100,000 garments to the suffering refugees from Lebanon and Damascus. In pestilence they have gone to infected towns with medicine and supplies, and saved whole provinces from plague by wise sanitary measures and counsels. It is well to reiterate on this occasion that the American missionaries of this Board, and all other American societies in Turkey, have conscientiously and as a matter of principle by precept and practice taught the various peoples of the Ottoman empire to be loyal subjects of His Imperial Majesty the Sultan, on the ground of the scriptural injunction that "the powers that be are ordained of God," and that we are to "render unto Cæsar the things that are Cæsar's," as well as "to God the things that are God's."

The American missionaries in western Asia, as in eastern Asia, are men of peace, striving to promote the best interests of the people and the establishment of the spiritual sway of Jesus Christ the Prince of Peace. They have no political aims and no personal interests to promote. A Mohammedan journal in Turkey, in speaking of the departure of an American missionary, said: "We all regret his departure—he is a lover of peace."

This is our message: "Glory to God in the highest, peace on earth and good-will to men." Sustain, then, the great and good work you have undertaken in western Asia, and may the blessing of Christ our King rest upon you and all your missionaries, now and evermore. AMEN.

Letters from the Missions.

North China Mission.

SELF-SUPPORT.

IN writing, August 7, of the difficulties connected with the matter of self-support in the native churches, Mr. Ament, of Peking, says:—

"It is uphill work unless our native leaders get the idea firmly in their minds in the Theological Seminary. The poverty of the people in North China is something beyond description. It cannot be realized till seen. Mr. Bryant, of the London Mission, formerly of Hankow, says there is no such poverty in other parts of China. At Pu An Tin, an out-station, we have fifty members. I think \$800 would buy them out, land, houses, etc. Only two families can afford one donkey each, at a cost of \$4 per donkey. They barely exist from year to year. I am sure they would be generous if they could. Having nothing themselves, and often living from the soup-kitchens which rich men who want a title from the emperor establish, of course they can give nothing to the church. This is true of all the missions, Roman Catholic and Protes-

tant alike. We are working toward self-support. I urge the subject till sometimes I am ashamed to see men give when I know they need the money for their children.

"War is raging between Japan and China, but Peking is very quiet. We are promised protection by the city government. The Japanese Legation was partially looted and the Russian Legation was threatened. The crops are good the present year and the outlook is hopeful, but no one can predict what is in the near future."

THE WAR.—A FLOOD.

The following letter from Mr. Stanley, dated Tientsin, August 28, indicates the state of feeling at that time in reference to the probable effect of the war in its relations to foreigners within the empire. The consuls had thought it expedient that missionaries in the interior should come into some treaty port, though there was not entire unanimity in the giving of this advice. It was thought probable at that time that the seat of the war might be transferred from Korea to China, but mis-

sionaries seemed to have had no special apprehension of danger except from undisciplined soldiers. Mr. Stanley speaks of the necessity of avoiding the lines of travel of the soldiers now coming from the south and being mobilized further north. He says:—

"These soldiers are our danger, as witness the murder of Mr. Wylie on the 10th inst. at Liaoyang, fifty miles from Newchwang, set on by soldiers on the road and beaten and mangled terribly, so that he died a few days later, unconscious to the last. So it becomes uncertain how much country work can be done. A good proclamation of protection, etc., has been sent out by the Tsung li yamen, and the authorities are alert to the needs of the hour in this direction, so that there is little or no danger from the ordinary rough mob elements of Chinese society, but neither they nor the military officers can control the soldiery outside of camp. They do not march across country to a rendezvous, but straggle, every fellow for himself, save possibly a few in immediate attendance on the higher rank officers, and they do not know what they do along the way. All the people along these routes of 'straggle' are at their mercy, as there is no commissariat, and they pay or not as they please, and it is more than possible that the native Christians in some places will be made to suffer because of their Christianity. It is a time of uncertainty, anxiety, of danger in some localities, and we can only fall back on our sure Refuge, 'The Lord reigneth,' 'In Thee is our trust.' We have three gunboats now—British, French, German—and may have two more, United States and Russian. This is a safe place with such defence. Very likely there may be rioting among the Chinese, against the Viceroy himself, many think, if the Japanese are victorious and invade China. But we have little to fear."

The flood of which Mr. Stanley speaks in the extract given below may have something to do with defending the Chinese capital from any assault by way of the Peiho River.

"My helper Chang returned from the country a few days ago. From him I learn that the flooding from unusually heavy rains has been greater than for many years, with consequent destruction of crops and property. Our premises at Fan T'un, near Hsien Hsien, have been completely washed down. We thought we were quite secure because there was a good-sized inn west of us as a buffer on the dangerous side; but that is all down as well. The water rose above the brick foundation of the mud buildings, and then there was no preventing the disaster. With what the Board had granted and some private funds, I had got things into a very good shape for a helper to reside, rooms for myself and daughter when in the field, a little meeting-room and possible schoolroom. This is a real calamity and shuts out a good portion of actual work for the coming winter. I have written the helper there to arrange for the preservation of the material against thieving, etc., and to remove to another village in the eastern part of the field, and at present give his main attention to that section. All the western half has been flooded and for quite a while nothing can be done there. I need \$300 to \$400 to erect better buildings and to raise the ground higher still, one foot at least, out of danger. It certainly would have been wise to have built better rooms at first, if we had had the funds, but I had to do as I could to meet our requirements, and but for this unusually high flooding we were all right. Now I do not know what to do to meet our need."

South China Mission.

AFTER THE "PLAGUE."

UNDER date of August 2, Mr. Nelson wrote from Hong Kong that the Chinese who had fled from that city were returning, and that business was reviving. Of Canton he says:—

"The work is being resumed on a small scale. The 'plague,' however, has not left us. It is still bad in the western suburbs near us. Two weeks ago Mrs.

Nelson reopened one school with eight girls. She went once to examine the girls on the work of the week and found that during the time in which the school had been closed they had studied at home and could repeat the three and four character classics and portions of Mark. In fact they had already done as much as many schools are able to do in one year. She was also able to gather a number of women together for a Bible talk. Everybody was friendly to her in every way. She came home a very happy woman and was looking forward to a happy future with them. The next week matters were reversed. A message came saying that the 'plague' had again entered the little circle of girls and taken one. The teacher advised Mrs. Nelson not to come for the present.

"Lest you may be led to believe that the 'plague' is as bad as ever, let me say that it is so only in certain locations. We happen to be in two of those locations. The other school has not reopened. The teacher was taken with the 'plague' but was recovering and it was thought advisable to send her away to the country until she fully recovered.

"The new chapel the Chinese have put in my charge has been open for preaching daily now for three weeks. The 'plague' left that quarter about five weeks ago. The room is small, but many have an opportunity to hear the gospel. Our first chapel at Shap Yi Po has been closed for some time. It was impossible to carry on preaching. Deaths were very frequent all around, and it was here our teacher became sick.

"A week ago last Tuesday, after the place had been renovated and put in order, one of my preachers and I opened it for preaching. The people came in as before. The preacher spoke for two hours to the people; then I spoke for a half-hour and after that we invited the people to remain, to ask questions. We were with them a full hour and the people were very well behaved. The next day my preacher had a high fever and it was a full week before he recovered. Evidently

the place is still unsafe. This week, however, we have resumed our preaching.

"The Chinese make no attempt to renovate the houses and the clothing of 'plague-stricken' people is pawned or sold instead of burned and so the disease spreads and prevails. Dr. Kerr thinks it will revisit us next year, and next, etc.

"I am happy to say that the country work is still being kept up with but little resistance. Of course we are more careful in our movements than usual."

Shansi Mission.

FEN-CHO-FU. — A CHRISTIAN MARRIAGE.

MR. DAVIS, who has recovered from a severe illness, writes of the excellent services of the native helper, Mr. Tsui, who had attended to most of the preaching and teaching:—

"We are very fortunate in having one so thoroughly trained in Bible doctrine, as Mr. Tsui is, and so ready in preaching. Mrs. Davis' Girls' School has just closed for the summer vacation. The past term has been a great improvement on the previous one in everything which pertains to success. The Chinese teacher has shown more zeal in teaching, the pupils have learned more both in the Chinese classics and in Christian books, the attendance has been larger and the expense per pupil smaller than during the previous term. So far as we know, this is the first school for girls in the Chinese empire in which the pupils pay any part of the expense of their board. So far in this school they have paid 500 cash per month, quite one half the cost of boarding them.

"We have a very interesting case to report from the work at the summer resort last summer. Mr. Wang is a young man twenty-seven years of age who became interested and took down his idols and came asking to be taught. Having had some instruction in Chinese before coming to us he was able to read well and his progress was correspondingly rapid. He soon committed the primer, catechism, and important words of Scripture to memory. During the summer he became engaged to

a native Christian girl, Miss Tien. Although the engagement was made in the regular Chinese fashion through the medium of a middleman, yet the young man, full of zeal for Western ideas, went and saw the object of his choice and was so pleased with her that he came to me and requested to be married at the next moon. To me this seemed too American for the Americans, and so I advised delay. To this he readily consented and he and the girl spent the intervening ten months in learning more of the gospel. The young lady spent about four months in Mrs. Davis' school and developed rapidly. They were married at our house with a Christian service, using such Chinese customs as seemed to be without idolatrous import. The bride had previously unbound her feet so that all the ties of heathenism seem broken. Her mother-in-law was present and took part in the ceremony, so there would seem to be no trouble in store for them. This is the fourth Christian wedding in our mission, and its influence will be widely felt. Mr. Wang appears to have been quite free from the vices of his countrymen and we think Christianity will therefore have a better foundation to build upon than it would have had if he had been a gambling, opium-smoking, drunken young man. While the heathenism of the Chinese is idolatrous, stupid, and above all forgets God, yet unlike the heathenism of Philistine and Jew, Greek and Roman, it is not impure in its ritual and practice. One of our greatest foes here is indifference to any gospel or new truth. But the Lord calleth whom he will and the Chinese empire with its hoary fabric of pride and exclusiveness will yet yield to the power of Christ's gospel."

Japan Mission.

PRISON WORK IN THE HOKKAIDO.

THE account given by Rev. W. W. Curtis in the *Missionary Herald* for January last of the reform work in the prisons of Japan has awakened much attention far and near, and the following additional

facts received from Mr. Curtis are of much interest:—

"The plan to establish a 'Puritan Colony' in the Hokkaido of such discharged prisoners as are ready to lead a new life has had to be given up, the government refusing to grant the land for such a purpose because of the hostility of the Hokkaido people to such a settlement among them. The government has also determined that henceforth convicts shall not be released in the Hokkaido but shall be brought down to Tōkyō and discharged there, when their time has expired. This seems to be a wise precaution, for the turning loose of convicts by the hundred in such thinly settled regions might prove very dangerous to society. Nevertheless it is to be regretted that the plan to make there a settlement of reformed men cannot be carried out, since it would undoubtedly be helpful to the cause of reform in the prisons.

"Since that plan could not be carried out, it seems very providential that the fine tract of land which it was hoped would be occupied in this way has been taken by a company of Christians from Kochi province and in less than a year is in a very prosperous condition, quite an area being already under cultivation. The settlers, who are Presbyterians, have adopted the name of 'Pure Farm colony.' I spent a night there last May and was awakened at 4.30 A.M. by the community gathering together for morning prayers, according to their daily custom, and this, although we had had preaching services in the evening which were kept up until after eleven o'clock.

"Another prison has been opened, making the fifth for the Hokkaido. It is located at Obihiro, in Tokachi province, one of the largest and most fertile plains in the Hokkaido, facing the sea toward the southwest. When I passed through the province last year I was told that there were within it but three or perhaps four Christians. It is my hope and belief that the opening of this new prison will lead to the evangelization of this region.

"In visiting Kabato prison, the head-

quarters of Superintendent Oinuye, a short time ago, I could see evident signs of material progress within the year. Two new wards have been built, and among the improvements is a device by which all of the cells can be unlocked at once from one end of the ward, thus affording speedy exit in case of fire or earthquake. A new chapel has just been completed, eighty feet by fifty-four, one of the finest audience rooms in the land and a beautiful building. The Abashiri prison also has a very fine chapel erected a year or two ago. One of the buildings at Kabato that interested me much was the house for storing private property of the prisoners during their long term of imprisonment. Blankets, clothing, books, or whatever they have is laid away to be returned when they are released, a feature I think peculiar to the Hokkaido prisons.

"In the article on 'Applied Christianity in the Hokkaido' I spoke of a magazine published for the benefit of the prisoners, called *The Sympathy*. It was found to be contrary to law to circulate magazines among the prisoners, so its name was changed, or rather a periodical took its place, called *Kyokwai Sosho* ('Collection of Instructions'). Its monthly table of contents is both instructive and interesting. The society which publishes this, called the 'Dojokai,' that is 'Sympathy Society,' began with April of this year the publication of a magazine for officials called the *Gokuji Sosho* (Journal of Prison Reform), which bids fair to do much for the cause it advocates. On the first page of its cover it has in English the motto 'The Law of Love and Law in Love,' and on the last page a characteristic Japanese design, a young urchin blowing a trumpet, such a sight as we often see in the streets of Sendai. But this trumpet has issuing from its mouth 'Reform.'

"These two magazines are published at Kabato. The chaplains are both editors and publishers. They are greatly in need of a reference library for their editorial and their prison work. If any of the

readers of the *Herald* wish to contribute to a good cause and invest a little where it is sure to bring large returns, I can assure them that here is a chance.

"It may not be known that Mr. Tomeoka, mentioned before as one of the prime movers in this reform work, has gone to America to make a special study of reform methods and is now at the reformatory at Concord, Mass. He hopes to obtain a practical knowledge which will enable this band of Hokkaido workers to make great advance upon their present attainments and to so attract attention to the subject as to lead to the adoption throughout the country of the best methods. He firmly believes that there is little hope of reforms being thorough or lasting unless based on Christian principles. He has an editorial in the first number of the *Journal of Prison Reform* on 'The Need of Self-sacrifice in Prison Work.'

"It is somewhat remarkable that, with the progressive spirit of the government which has led to the sending of men abroad to study almost every subject but this, none has ever been sent to investigate this subject of prison reform. Mr. Tomeoka is the first to go abroad for such a purpose, and his is a personal undertaking. He receives no help from government. Many officials, however, have manifested a warm interest in his going, his friends among the Hokkaido officials especially. He goes full of enthusiasm and with a genuine spirit of self-sacrifice, ready to bear any hardships necessary to the accomplishment of his mission. I hope many of the readers of the *Herald* may have the pleasure of a personal acquaintance with him."

Micronesian Mission.

A VISIT AT BUTARITARI.

By a chance vessel letters have been received from Butaritari, announcing the arrival of the *Morning Star* at that island on August 7. The vessel had had a comfortable voyage thus far. Mr. Price, who it will be remembered was formerly

missionary in China, now on his way to Ruk, writes of the impressions received while the *Star* was stopping at Butaritari. First of all he speaks of the King's wharf:—

"This wharf was built by the king himself. It extends about one-half mile into the lagoon, is built of coral rock, and is all together a very creditable piece of work for a king of such a people. On shore we found ourselves in a new world, the like of which we had never seen. The king was absent on business so that we did not go to pay our respects to him, but we passed by his palace, a neat wooden building covered with sheet iron, and also his stables built for his American horses and cart which he has had imported and for which he has made a road through his dominions fifteen miles long.

"This king is really a remarkable man for a Gilbert Islander. He is a devoted and consistent Christian and is doing what he can to give his people just and humane laws and to elevate them to a higher plane of life. One of his laws prohibits fishing on Sunday or otherwise violating the sacred day; another is against drinking the 'toddy' after it is fermented or has an odor strong enough to be detected on the breath, so that an islander may be arrested if his breath smells of liquor. Another law forbids drinking foreign liquors. Mr. Walkup says the king is now framing a law against divorce. He has put away all his concubines and is living with one wife and trying to establish Christian homes. The home life here is greatly affected by the warm climate. It is hard to cultivate the love of home where it is too warm for people to come close together. The home and patriotism are fostered in the snow.

"We passed also a number of houses— or low sheds covered with thatch— presenting the appearance of sheep sheds. In China everything is shut in, but here everything is thrown open. Mats are spread on the ground under these sheds, and on them the people sit cross-legged, eat, drink, sleep, and live their uneventful

lives. They do little cooking, nature relieving them of the necessity by providing so much of their food ready for use. They wear little clothing, some of them with only a cincture around the loins, and some of the children run about entirely naked. We saw two little fellows of the king's household without a stitch of clothing on, but carefully carrying cotton umbrellas over their heads. Here I had my first drink of cocoanut milk, not the kind we get from the dry cocoanut at home, but sweet, fresh, and delicious.

"We went into the large church, or tabernacle, capable of seating 400 or 500 people. The king's seat is on a platform in the centre of the building, and the worshipers sit on the floor on the mats. Out of 1,800 people on this island 800 have been reported as members of the church, and Mr. Walkup believes that there are 200 who are living earnest, sincere, consistent Christian lives. It is a long step out of heathenism into the life with Christ, but many of these people are taking that step and witnessing to the transforming power of the gospel of Jesus Christ.

"A teacher from an adjacent island came over to Butaritari with his Sunday-school— about 100 men, women, and children—and they paid a visit to the *Morning Star*. They came in four canoes and presented a picturesque appearance in their colored costumes. They greeted us with very smiling faces and seemed genuinely glad to see us. The natives have kindly and pleasant faces. Mr. Walkup says he has never had harsh words from them. How different from China, where we were so often called 'foreign devils'!"

GILBERT ISLANDS.

Letters from Mr. Walkup report that during the five months preceding the middle of June he had made nineteen visits at ten different islands or fifty-six visits at thirty-six stations. Among the other islands visited was Beru, which is in the southern Gilberts, where Samoan missionaries are laboring under the care

of the London Society. On this island there were 360 school children, and audiences consisting mostly of adults. Mr. Walkup gives a cheering account of the work on Tapiteuea. He speaks specially of promising pupils on Nonouti, where the work of four girls, from twelve to fourteen years of age, in memorizing was wonderful. On Marekei there are three schools with over 300 scholars. From Maiana, Tarawa, and Makin encouraging reports are received. On Butaritari the king has sought to maintain good order and has restrained his people from evil practices as far as is in his power. The seven weeks spent at this island by Mr. Walkup have served a good purpose.

African Mission.

A NEW OPENING.

UNDER date of September 3, Mr. Wright sends word from El Paso:—

"About the middle of August, I was able to go on a tour to El Valle de San Buenaventura, and was met there by a brother who urged me to go farther with him to receive some persons to membership who have long been desiring to enter the church but have had no opportunity, as no ordained minister has visited that place. I was able to go, and found a very promising opening for work at Cruces, received two persons and would have received several others but for the absence of the head of the family. One man there offers a very good lot for a church building, another the timber for the roof and doors, and together they promise to make the 'adobes' and put up the walls; so we may say that, with the baptism of the first two converts there, we have the building of a church assured. I was often reminded of my first visit there three years ago, when passing one night in the place while on a journey with a student of this school *en route* to his field of labor. We passed much of the night in conversation with an old blind man, and this work is a direct result of that conversation.

"My trip was eighty miles by stage,

180 on horseback (three days), and 400 by rail, including a trip to Chihuahua, where I spent a day in conference with Mr. Eaton in regard to the school for this year. School will open to-morrow, with a larger number of scholars than before and very good prospects for the year."

East Central African Mission.

A LION HUNT.

DR. THOMPSON wrote from Mount Selinda, June 30:—

"Ever since our arrival we have heard from time to time of the depredations of lions upon other farms in the neighborhood but none visited us, so far as we know, until May 27. Some of the ladies had previously expressed a wish that if lions did come they would come in the daytime and appear on the hill which rises above us to the south, so that a good view of them could be had. This wish was literally gratified, for on that day three animals came out of the woods in plain sight on the hillside. We could not have told whether they were lions or antelopes at that distance, but the natives all declared them to be lions; so the male missionaries, except myself, Zulu helpers, and natives on the station, took their rifles, shotguns, assegais, and knives, and marched up the hill. The lions as they saw the host advancing concealed themselves in the tall grass. A little dog ran into the grass and immediately a sharp yelp was heard, and Mr. Wilder fired a shot in the direction from which it came. Several more shots were fired, somewhat at random, as a rustling was heard in the grass; and the party returned, the darkness prohibiting further pursuit.

"The next morning the same party, augmented by quite a number of natives from the kraals, renewed the hunt. Having reached the scene of action of the previous evening, an old lioness was found dead, a rifle ball having passed through her head. The natives tied the body to a pole, and bore it down the hill singing a song of triumph—"There will be meat to-day; there will be a bullock slaughtered

to-day,' etc., in reference to King Gun-gunya's method of encouraging the killing of lions. Thus the first lion was killed without having done any damage."

Subsequent to this the two remaining lions made frequent visits, capturing some pigs and other animals. One of these has also been killed. Dr. Thompson reports that the month of May closed with several days of almost continuous rain, during which the thermometer (Fahrenheit) did not rise above 53°. On sunny days it stood at from 70° to 75° in the shade. Frost was seen several times during the month, and in one spot ice one eighth of an inch thick was found. Cold weather has compelled immediate attention to the building of chimneys in the houses, one of them being built of sun-dried brick and the other of "wattle and daub."

The Zulu service which has heretofore been held in Mr. Wilder's house has since the coming of the cold weather been held in a hut nearer the native kraals. So far the attendance from the kraals has improved since the change.

The mission are still engaged upon the problem of securing their supplies from the coast. Mr. Bates had gone to Beira and had arrived on his return at the head of river navigation, but was unable to secure carriers from that point. The difficulties of transportation are causing much annoyance and expense.

West Central African Mission.

THE NEW STATION.

MR. LEE reports from Sakanjimba that the health of all at the new station is excellent, and that every needed want is supplied. He says:—

"At this station all branches of work are going steadily, harmoniously, and satisfactorily forward. Our monthly health report continues agreeably monotonous, there having been no cases of sickness of any kind since last writing. Mr. Woodside's house is being built of adobe and the walls are about half-finished; a very few weeks more will see him comfortably settled in it. My own house will not be

built until next season. As soon as Mr. Woodside's house is completed we hope to erect a schoolhouse, our present work being much hampered by having no building in which to hold services, school, etc.

"Boys from the neighborhood are coming in goodly numbers to help in our work, and we have several applicants for residence on the station. I have heretofore told you that it is our plan to have as few as possible live on the station, we preferring to have them live at their own villages. Should the plan prove unfavorable we shall have no difficulty in finding a large number of lads who will come to live with us.

"Last week one of the wives of a man who has worked steadily for me ever since I came here committed suicide. This is the first case of actual suicide that we have known among this people. The cause was jealousy of the other and favored wife. So even these poor ignorant African women are capable of feeling ill used."

CHISAMBA.

Health at this as well as at other stations of the mission continues good. Mr. and Mrs. Read were expecting to remove from Bailundu to Chisamba. At Kamundongo Mr. Fay is busy in the erection of a schoolhouse, hoping to have thirty or forty thousand of brick ready this season. The brick, which are of large size, are to cost less than \$2 per thousand. Under date of June 19, Mr. Currie writes from Chisamba:—

"Some of the people in this district have just returned from the far interior, but without gold or ivory. They went to a district where never traders had been before. There they bought boys for a handful of powder, and strong slaves for about four yards of calico. On their way home, however, they were plundered by the Vacibokue, and after living some days on gruel and the larvæ of caterpillars they at length reached home with scarce enough old rags and bits of grass cloth to cover themselves. I took an ugly bullet out of the shoulder of one of them the other day.

"We expect two of our young men to begin, next month, extra evangelistic work among the villages. They plan to go, three days each week, in as many different directions and possibly for about ten miles from the station, preaching Christ to every group of villages on their way. Their support has been provided for by some friends at home; and as soon as they have gained a little more experience and more substantial training we hope they will devote their whole time to this work."

European Turkey Mission.

SAMOKOV AND OUT-STATIONS.

UNDER date of September 11, Mr. Clarke writes:—

"The Girls' Boarding School closed its academic year June 27, the Collegiate and Theological Institute on June 28. Six young ladies graduated from the former institution, and four young men from the latter. All but one in each class were church members, some of whom manifested an aggressive character. The year's work shows fairly good results. The trustees have voted that there be no seventh or special theological class the coming year, as there are but two students to join it. One of these two is already engaged for the year to supply the church in Bansko, and the other is to work in the Macedonian field, in or near to Strumnitsa."

Mr. Clarke writes of the out-stations of Samokov in which there is much encouragement; of Ichtman, where there is decided progress with good congregations; of Mehomia, where the people have largely increased their payment for their pastor; of Banya, where a little company has grown under the care of a model Bible-woman; of Perdop, where preacher Litsa and his wife are taking good hold of the work; and of Zlatitsa, where the friends have secured rooms for evangelical services. He gives the following incidents:—

"A deacon of the Samokov church and his wife are from Gaitaninovo, four miles southwest of Nevrokop, and for their

sakes I visited their home with our Macedonian colporteur and had considerable conversation with their family friends. A brief acquaintance some years ago with a teacher we now met in this his native village, gave me an introduction to some of the leading homes and an opportunity to speak of the claims of Jesus upon their hearts. These visits opened the way for a call in Nevrokop at the store of one whom we had seen, where a Greek teacher present at once asked: 'Why do you come here to divide our nation, which does not need you, and not go to lands where the people are not Christians? We know that there are errors, but education will remove them.'

"The admission of errors in their church opened the way to urge upon him the facts that men are saved as individuals, and that we sought to lead men to forsake what was plainly opposed to the Bible, for only so could anyone be saved.

"By agreement we talked plainly, as friends, and for over an hour, on some of the most vital truths with reference to salvation, surrounded by five to ten interested listeners. One of the partners in the store so expressed himself that others said to him: 'Then you too have become a Protestant.' At the close the teacher urged me to go home with him for further talk, but other engagements made this impossible.

"Though there are but few evangelical followers in the region of Nevrokop, there has been in the last ten or twenty years a great change in the spread of truth and readiness to talk of it. Colportage has been of great value in introducing the gospel and preparing the way for the work of the Holy Spirit.

"The Institute as it now exists is fairly prosperous; is valued by many of those not called evangelicals; has cost much money, toil, and time for the buildings, apparatus, and other things now in hand; and seems to be needed. Education in government schools is usually, if not nearly always, surrounded by infidel, immoral, and, in the higher schools, licentious influences. A priest who was here at the

time of the fiftieth anniversary of the issue of the first Bulgarian paper said to his own people that the hope of the nation for moral training was in the evangelical schools. Much of the above preparation for this school will be a total loss if only a theological training is given. Bible study now permeates *seven* years of study. This would be in a measure lost, as well as other moral training, if students came to

us from the national institutions with minds and hearts imbued with evil."

Mr. Clarke reports that ecclesiastical influences have recently secured the establishment of a school in Samokov called evangelical but really infidel. This fact gives emphasis to the call that is made for a vigorous support of the mission Institute in that city.

Notes from the Wide Field.

CHINA.

MANCHURIA — Murder of a Missionary. — The report of the assault made upon the Rev. James Wylie, of the Scotch United Presbyterian Mission in Manchuria, resulting in his death, has been received in Great Britain. Mr. Wylie was a young man about thirty years of age, though he had been in China for six years. The murder was committed in the main street of Liaoyang and in broad daylight. It seems that he was walking toward his house when a detachment of Chinese soldiers caught sight of him and began to jeer at him. Soon some of them assaulted him and the excited crowd threw themselves furiously upon the defenceless man. He was beaten and cut so severely that he died a few hours after the attack. These soldiers were of the sort described by Rev. Mr. Stanley, of Tientsin, in his letter printed on another page, undisciplined troops who had no knowledge of Mr. Wylie; and their attack upon him did not spring from any prevailing sentiment of hostility to missionaries. It was the wanton conduct of a rollicking crowd. Mr. Wylie is spoken of as a man of great promise, an earnest and painstaking missionary, who had contributed much valuable geographical and other information. The following account of the Manchurian mission of the United Presbyterian Church is given in a supplement to their *Missionary Record* for September: "In 1867 the apostolic William Burns landed at Newchang, baptized the firstfruits of Manchuria unto Christ, and within a few months found there his honored grave. Five years later the Rev. Dr. Ross landed in Newchang to enter into the field on whose threshold Burns was buried. He found there one convert; but beyond the seaport the gospel had never been preached. Now, in the native church founded by the labors of our missionaries in conjunction with those of the Irish Presbyterian Church, there are considerably more than 2,000 communicants, with 500 candidates for membership. The most striking feature of the mission in recent years has been the aggressive zeal of the converts, the energies of the missionaries being practically absorbed in the work of superintendence and training. The European staff of our own mission in that field consists of five ordained missionaries, four medical missionaries, and three zenana missionaries, one of whom holds the medical diploma. We have also five missionaries ready to leave for Manchuria, two of whom are ordained missionaries, one medical and two ladies. The mission centres stretch at intervals across the province to the extreme north, and our missionaries have touched the frontiers of Russian Siberia. The prospects of the work are in every way most hopeful."

INDIA.

INFANT MARRIAGES. — Rev. W. Stevenson, in an article in *The Missions of the World*, gives some figures drawn from *The Indian Witness* which show that there were in India 17,928,640 girls between the ages of five and nine, of whom 2,201,404 are

already married and 64,040 are widows. Between the ages of ten and fourteen there were only 12,168,592, of whom 6,016,759 were married and 174,532 were widows. These certainly are startling figures and give some hint of the misery endured. Mr. Stevenson further says: "In spite of all exceptions among Christians, Parsis, and other small sections of the population, half of the women in India are married before they are fifteen, and five sixths of them just over that age, and so long as that system continues it implies all manner of degradation, suffering, and wrong. It means that while still a mere child, utterly ignorant of what is being done to her, the Indian girl is forced into a contract which will bind her for life to a man whom, in the majority of cases, she knows nothing about, who is to her a divinity while she is his slave. It means also, in multitudes of cases, that she is subject to treatment under the sanction of the law, which in other civilized countries the law denounces and punishes as unnatural crime. It means, in multitudes of other cases, that she is doomed to childless and perpetual widowhood, which is ordinarily regarded as a reproach and a curse, and entails the bitterest experiences; when to these features in the life of woman in India you add the seclusion within the zenana, to which so many are bound, and the ignorance and superstition which are, as yet, practically universal, we fail to see how our commiseration can be either too deep or too wide. On the contrary, we hold that all who desire the wellbeing and uplifting of India, which can only take place through the emancipation and enlightenment of the wife and the mother, may well cultivate for their Indian sisters the liveliest compassion, and give it active expression in taking or sending to them that light which has made a new world for woman in all Christian lands."

AFRICA.

NYASALAND. — The remarkable development of this interior portion of the Great Continent is seen in some facts given by the British Commissioner, Mr. H. H. Johnston, who states that, three years since, the Europeans in that region numbered only fifty-seven, with one trader and eight steamers. Now there are fourteen traders, fourteen steamers, and over one hundred boats, and the value of the trade has increased from \$100,000 to \$500,000 a year. At the earlier period 1,250 acres were under cultivation; now there are 7,300, chiefly for coffee. The native populations Mr. Johnston estimates at about 2,000,000. In the western part of Nyasaland, at some distance from the lake, is the section called Ngoniland, where the Free Church of Scotland has three stations. One of the Scotch teachers sends the following good news: "There has been a great change over the people lately, which we cannot but attribute to the Spirit of the living God. They are coming to us desiring to be taught, and coming to the services and classes in a way which would make the scoffer at missions admit that it was beyond his ken, youths who lately went out to war sitting like little children learning the A B C, and listening most devoutly and attentively to Bible instruction. But that is not where it is most apparent; it is in their everyday walk and conversation. Altogether it is most encouraging, and our hearts swell with gratitude to God who has chosen us as upholders of his name in this land. At the same time it makes us feel our littleness and weakness when without the power of the Holy Spirit. I, for one, can say that I have benefited greatly by 'this stirring of the dry bones.' I never before experienced such a joy in the Holy Spirit; I never felt so near the Lord in communion and in sympathy with his aims. The joys and pleasures in the service of the Lord Jesus Christ far, far outmeasure the joys that earth can give. If I had a thousand lives, I feel I could take them and lay them at his feet and dedicate them all to his cause."

Among these Ngoni there seems to be a great desire to learn to read. There was a time not long since when the young people if urged to attend school would reply: "Where's the pay?" But they have learned better; and not only the children but the

fathers and mothers are catching what they call the "inkalata," or book fever, and they are coming to buy the primers and copies of the Gospels and to study the black-board from which the alphabet is taught.

IN PONDOLAND. — This region has recently been annexed to the Cape Colony, and it is hoped that the change will put an end to the tyranny and bloodshed with which the land has been cursed. Some five years ago a colony of Basutos, who had been connected with the French mission in Basutoland, removed to Pondoland on the invitation of a local chief. The French Missionary Society asked the Scotch United Presbyterian missionaries who were in Pondoland to take the oversight of this colony, which had for its head a chieftain named Tsita. He had chosen for the site of his village the crest of a rocky hill, at the base of which was a stream. On the flat summit the huts were clustered around a stone-built cattle kraal. The account given by Mr. Hunter, of the United Presbyterian mission, of the first communion of this people in their new home is quite impressive. Over 400 people were present and no hut was large enough to hold the congregation. A number of candidates came forward under the open sky to receive baptism. At the distribution of the elements, during the communion service, many of the company of Christians were affected to tears. The Pondos who were present heard for the first time the message of the gospel.

COMMERCIAL PROSPERITY. — It appears that the Germans in East Africa are finding their plantations successful and that they are enabled not only to raise coffee and cotton, but that the results are quite remunerative. They are planning to increase their plant and expect to secure products which will materially add to the profits. We trust that their treatment of the natives will not be such as to inspire hatred of foreigners.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the new year of the American Board: for its officers, that they may receive wisdom from above for the guidance of its affairs: for the missionaries on the field, that they may be protected from dangers and prospered in their work: for the native churches with their pastors: and for the churches at home, that they may enter into this work with a fuller realization of the privileges and obligations which are theirs as followers of Him who gave himself for the redemption of the world.

DEPARTURES.

- September 8. From Boston, Rev. Edward P. Holton and wife, for the Madura Mission.
- September 26. From New York, Miss Mary L. Daniels, returning to the Eastern Turkey Mission; Rev. Egbert S. Ellis and Miss Johanna L. Graf, to join the Eastern Turkey Mission, and Miss Agnes E. Swenson, to join the Central Turkey Mission.
- October 13. From New York, Rev. J. H. House, D.D., and wife, and Rev. Lewis Bond and wife, returning to the European Turkey Mission; also, Miss Cora A. Nason, to join the Western Turkey Mission.
- October 15. From Vancouver, Rev. David S. Herrick and wife, on their way to the Madura Mission.

ORDINATION.

- September 25. In the Eliot Church, Newton, Mass., Mr. David S. Herrick, son of the late Rev. James Herrick, of the Madura Mission.

MARRIAGE.

- September 26. At Winchester, Mass., by the Rev. James G. Vose, D.D., and the Rev. George H. Gutterson, Rev. David S. Herrick to Miss Dency T. M. Root, of the Madura Mission.

ARRIVALS AT STATION.

A dispatch by cable, received October 6, announced the safe arrival at Van, Eastern Turkey, of Dr. and Mrs. Reynolds and Miss E. S. Huntington.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from West Central Africa. (See page 490.)
2. What the American Board has accomplished in Turkey. (See page 479.)
3. Samokov and its out-stations in European Turkey. (See page 491.)
4. A Christian marriage in China. (See page 485.)
5. The war and flood in China. (See pages 483 and 451.)
6. Prison work in the Hokkaido, Japan. (See page 486.)
7. Butaritari and its king. (See page 487.)
8. Reports from the meeting of the American Board. (See pages 445, 446, and 452-483.)

Donations Received in September.

MAINE.

Augusta, James W. Bradbury,	100 00
Brewer, First Cong. ch. and so.	12 25
Bucksport, Elm-st. Cong. ch. and so.	30 24
Buxton, Cong. ch. and so.	10 00
Dennysville, Cong. ch. and so.	24 08
Norway, ad Cong. ch. and so.	5 00
Portland, West Cong. ch. and so.	24 00
Robbinston, Cong. ch. and so.	10 00
So. Paris, 1st Cong. ch. and so.	4 42—239 99

Legacies. — Westbrook, Nathaniel H. Johnson, by Lewis R. Johnson, Ex'r, bal. (prev. rec'd, 404.17),

434 51

674 50

NEW HAMPSHIRE.

Acworth, Cong. ch. and so.	5 00
Amherst, Rev. A. J. McGown,	30 00
Dover, A friend, by A. B. Brown,	2 00
Goffstown, A friend,	5 00
Hanover, Cong. ch. at Dartmouth College,	100 00
Hinsdale, Cong. ch. and so.	2 94
Keene, 1st Cong. ch. and so.	6 00
Manchester, J. W. Johnston, add'l,	100 00
Portsmouth, Hattie Lewis, for India,	40 00
Raymond, Cong. ch. 9; Mrs. J. T. Dudley, 4,	13 00—283 94

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	42 51
Castleton, Cong. ch. and so.	27 55
Danville, Rev. S. Knowlton,	25 00
Essex Centre, Cong. ch. and so.	11 85
Georgia, Cong. ch. and so.	10 25
Glover, 1st Cong. ch. and so.	9 85
Holland, Cong. ch. and so.	7 00
Jeffersonville, ad Cong. ch. of Cambridge,	10 00
Ludlow, Cong. ch. and so.	10 00
McIndoes Falls, Cong. ch. and so.	10 00
Newbury, 1st Cong. ch. and so.	37 66
Newfane, Fayetteville Cong. ch. and so.	17 14
No. Craftsbury, Cong. ch. and so.	5 00
Randolph, Cong. ch. and so.	17 70
Rupert, Cong. ch. and so.	25 00
St. Johnsbury Centre, Cong. ch. and so., add'l,	1 00
Shoreham, Isabella G. Birchard,	5 00
W. Brattleboro, Cong. ch. and so.	32 69
—, A friend,	40 00—345 20

Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,

10 00

335 20

MASSACHUSETTS.

Amesbury, Union Cong. ch. and so.	5 50
Amherst, Church of Christ in Amherst College,	220 51
Andover, Mrs. A. M. Whittemore,	2 00
Ashby, Cong. ch. and so.	5 14
Auburndale, A mite,	5 00
Billerica, Cong. ch. and so.	6 00
Boston, A friend, 175; Sarah L. Day, 15,	190 00
Brantree, 1st Cong. ch. and so.	8 42
Cambridge, Friends, Shepard Memorial ch.	12 20
Canton, Abner Morse,	30 00
Chesterfield, Cong. ch. and so.	23 00
Conway, Cong. ch. and so.	26 51
Dedham, Rev. W. F. Bickford,	5 00
Dudley, 1st Cong. ch. and so.	12 20
E. Bridgewater, Union Cong. ch., Extra-cent-a-day Band,	3 57
Fall River, Fowler ch.	1 00
Fairhaven, Cong. ch. and so.	42 00
Gardner, Mrs. J. C. Bryant,	5 00
Globe Village, Free Evan. ch.	20 00
Goshen, Rev. Solomon Clark,	10 00
Greenfield, Mrs. Mary K. Tyler,	15 00
Haverhill, Union Cong. ch. and so., of which 5 for India and 5 for Japan, 10; Mrs. Mary L. Clarke, 2,	12 00
Lee, Friendly,	2 00
Leverett, 1st Cong. ch. and so.	21 30
Lexington, C. H.	20 00
Lincoln, Cong. ch. and so.	53 50
Melrose, Ortho. Cong. ch. and so., m. c.	2 00
Methuen, First Parish ch. and so.	4 00
Middlefield, Margaret Smith,	07
Middleborough, Central Cong. ch. and so.	11 00
Middleton, Cong. ch. and so.	2 60
Millbury, ad Cong. ch. and so., 55.65; C. E. Hunt, 16.07,	72 32
New Bedford, Trinitarian ch. and so.	59 94
Newburyport, Prospect-st. ch. and so.	50 00
Newton, Eliot ch. and so.	210 00
Newton Centre, 1st Church and soc., 125 40; A. McKenzie, for missions in India, 25; S. F. Wilkins, 24,	174 40
No. Andover, Cong. ch. and so.	50 00
No. Brookfield, 1st Cong. ch. and so.	22 02
Northfield, A friend in Cong. ch., 25; A little girl, 15c.	25 15
No. Weymouth, 1st Cong. ch. and so.	61 63
Oakham, Cong. ch., Miss Etta Bullard,	25 00

Quincy, Cong. ch. and so., m. c.	11 50
Reading, Cong. ch. and so., 10; J. B. Lewis, 3d, 15.	25 00
Revere, 1st Cong. ch. and so.	11 54
Salem, A friend,	8 00
So. Framingham, Grace Cong. ch. and so.	25 19
So. Hadley, 1st Cong. ch. and so.	16 00
So. Walpole, Geo. F. Wright,	2 00
Sterling, Cong. ch. and so.	20 00
Sutton, Cong. ch. and so.	14 80
Tewksbury, Cong. Sab. sch., for distributing Bibles,	8 98
Townsend, Cong. ch. and so.	12 11
Webster, 1st Cong. ch. and so.	50 00
Westborough, Cong. ch. and so.	72 64
Westfield, H. Holland,	4 00
Williamstown, 1st Cong. ch. and so.	89 75
Worcester, Union ch. (of which 8.78, from Cent-a-day Band), 103.08: Piedmont ch., 51.25; Salem-st. ch., Woman's Guild, 5.	159 33
Wrentham, 1st Cong. ch. and so.	20 00
	2,084 82
Less returned to Baptist ch., Cambridge,	11 50—2,073 32

RHODE ISLAND.

East Greenwich, James C. Roomian,	2 00
Tiverton Four Corners, Cong. ch. and so.	35 00—37 00

CONNECTICUT.

Black Rock, Cong. ch. and so.	72 00
Bloomfield, Cong. ch. and so.	6 00
Gilead, V. P. S. C. E.	3 12
Hanover, Cong. ch. and so.	20 00
Naugatuck, A friend,	5 00
New Britain, South Cong. ch. and so.	193 28
New Haven, Church of the Redeemer, 50; Dwight-place ch., A friend, 15-75.	65 75
New London, 1st ch. of Christ, m. c.	13 91
Putnam, 2d Cong. ch. and so.	32 40
Somersville, Cong. ch. and so.	13 32
Stafford Springs, Cong. ch. and so.	11 81
Terryville, H. B. G. and B. E. C., for two native preachers, Madara, 80; Two friends, for Bible reader in India, 40.	120 00
Waukegan, Cong. ch. and so.	12 00
Westchester, Cong. ch. and so.	2 50
Winchester, Cong. ch. and so.	36 67
Union, Cong. ch. and so., toward salary of Rev. H. M. Lawson,	15 77
—, A friend,	200 00
—, A friend,	35 00—860 53

<i>Legacies.</i> —Cornwall, Silas C. Beers: John C. Calhoun and Geo. C. Harrison, Ex's,	3,737 50
Madison, William H. Dowd, by John N. Chittenden, Ex'r,	3,200 00
W. Hartford, Nancy S. Gaylord,	2,250 00—9,187 50
	10,048 03

NEW YORK.

Albany, Mrs. George C. Treadwell,	100 00
Angola, Miss A. H. Ames, for Japanese student,	5 00
Brooklyn, Puritan ch.	185 30
Carthage, First Cong. ch.	17 00
Durham, Mrs. A. M. Hull,	4 00
E. Ashford, Rev. A. B. Sherk,	10 00
Greene, Cong. ch.	32 90
Janestown, Miss Marcia B. Fuller,	5 00
New York, Pilgrim Cong. V. P. S. C. E., for native preacher, No. China, 25, and for do. Madara, 80; Rev. Benj. Labaree, D.D., 55; T. M. Prescott, 10.82.	80 82
Norwich, Cong. ch., for Scudder memo. Fund,	40 00
Oswego, Cong. ch.	10 00
Sherburne, A friend,	30 00
West Bloomfield, Cong. ch.	32 75—352 67

<i>Legacies.</i> —Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l,	140 00
Belmont, Lewis A. Hickok, by W. Sanford and Mrs. M. S. Hart, Ex's, 8,472.15, less conditional bequests (6,000), legacy tax and expenses,	2,000 00—2,140 00
	2,692 67

NEW JERSEY.

Summit, M. N. E.	20 00
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PENNSYLVANIA.

Canton, H. Sheldon,	25 00
Pittsburgh, 1st Cong. ch.	23 65—43 65

FLORIDA.

De Land, Alfred Howard,	4 00
Inter Lachen, Mrs. F. R. Haskins,	50—4 50

ARKANSAS.

Ft. Smith, Mrs. C. A. Denton,	1 00
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INDIANA.

Orland, Cong. ch.	9 50
—, A friend of missions, "for the work of medical missions in India, China, and Turkey,"	465 20—474 70

MISSOURI.

Appleton City, Mrs. Addie Haynes,	2 00
Bonne Terre, Cong. ch.	11 00—13 00

OHIO.

Austintown, Cong. ch.	15 00
Claridon, Cong. ch.	11 50
Cleveland, Park Cong. ch., toward support Rev. J. P. Jones,	15 00
Cora, John R. Jones,	5 00
Cuyahoga Falls, 1st Cong. ch.	11 45
Dover, Cong. ch.	27 87
Jefferson, Cong. ch.	6 30
No. Amherst, Cong. ch., toward support Rev. J. P. Jones,	22 00
Oberlin, 1st Cong. ch.	55 80
Thomastown, Miss Rachel Davies,	6 00
—, La. Mis. Soc. of Puritan Conference,	2 00—177 92

ILLINOIS.

Aurora, New England Cong. ch.	35 00
Bunker Hill, Cong. ch.	40 00
Chicago, Union Park Cong. ch., m. c., 7.46; Douglas Park Cong. ch., 5; Olivet Cong. ch., 2.05,	14 51
Cobden, Cong. ch.	5 00
Ivanhoe, Cong. ch.	11 75
Princeton, 1st Cong. ch.	26 75
Ridgeland, Cong. ch.	27 51
Thomasboro, H. M. Seymour,	7 00
Wheaton, 1st Cong. ch., J. B. Champlain, 5; do., Harry Scott, 1,	6 00
Woodburn, Cong. ch., A. L. Sturges,	10 00—189 52

MICHIGAN.

Almont, Cong. ch.	15 71
Calumet, Cong. ch.	59 07
Corinth, 1st Cong. ch.	1 00
Detroit, Brewster Cong. ch.	35 00
Dorr, 1st Cong. ch.	4 00
Lowell, 1st Cong. ch.	5 00
Morenci, Cong. ch.	10 72—130 50

WISCONSIN.

Antigo, Cong. ch.	10 00
Appleton, In memory of J. D. W.	5 00
Ashland, 1st Cong. ch.	10 00
Beloit, 1st Cong. ch.	20 86
Janesville, 1st Cong. ch.	60 00
Menasha, Cong. ch.	20 00
Milton, James McEwan, 5; Rev. William Walker, 4; Mrs. Alexander Paul, 1,	10 00

Neptune, Cong. ch. 2 00
Sun Prairie, Cong. ch. 20 00
Whitewater, Cong. ch. 16 57—174 43

IOWA.

Ames, Cong. ch. 40 62
Belle Plaine, Cong. ch. 8 17
Cherokee, Cong. ch. 28 00
Council Bluffs, Nathan P. Dodge, 100 00
Des Moines, Pilgrim Cong. ch. 7 50
Earlville, Cong. ch. 13 00
Eldon, Cong. ch. 15 15
Fairfax, Rev. L. W. Brintnall, 2 00
Galt, Cong. ch. 1 42
Lincoln, Cong. ch. 7 00
Magnolia, Cong. ch. 5 75
Nashua, Cong. ch. 25
Onawa, 1st Cong. ch. 9 25
Osceola, Jennie M. Baird, of which 5
to Ceylon and 5 to Mexico, 10 00—247 12

MINNESOTA.

Hancock, Cong. ch. 1 62
—, A friend of missions, 25 00—26 62

KANSAS.

Alton, Cong. ch. 1 90
Dunlap, Rev. George P. Clafin, 1 00
Neesho Falls, Rev. S. B. Dyckman, 2 00
Wabaussee, 1st ch. of Christ, 5 00—9 90

NEBRASKA.

Burwell, Cong. ch. 65
Hastings, 1st Cong. ch. 11 15
Hay Springs, Dr. J. M. Waterman, 25
Lincoln, 1st Cong. ch. 6 50
Princeton, German Cong. ch. 4 00—22 55

CALIFORNIA.

Berkeley, 1st Cong. ch. 71 80
Corralitos, Class of '93, Pacific Theol.
Seminary, for Chinese student,
Tung-sho, 20 00
Grass Valley, Cong. ch. 5 00
Pasadena, 1st Cong. ch., 34-40: Dr.
Wm. Converse, sale of lot, 300, less
exp. 284.50, 318 90
Pomona, Pilgrim Cong. ch. 56 65
San Bernardino, Elihu Smith, 10 00
San Francisco, 4th Cong. ch. 13 65
Soquel, Cong. ch. and Y. P. S. C. E.,
for native preacher in India, 12 50
Westminster, Cong. ch. 6 70
Ventura, 1st Cong. ch. 22 70—537 90

OREGON.

Astoria, 1st Cong. ch. 15 00

WASHINGTON.

Bay Centre, A friend of the cause, 2 00

ARIZONA.

—, A friend, 100 00

DOMINION OF CANADA.

Province of Quebec.
Sawyerille, Sarah Cairns, 550 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands, Kohala, A friend, 500 00
Turkey, Midyat, Women's Society,
for work in Africa, 8 50—509 50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, Treasurer.

For bal. of outfit of Miss Page, 50 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Carriunk, Cong. Sab. sch., Band
of Hope, 5 00
VERMONT. — Olcott, Y. P. S. C. E. 9 35
MASSACHUSETTS. — Auburn, Y. P. S. C. E.,
2; Boston, Allston Cong. Sab. sch., 4-75;
Medford, Mystic Cong. Sab. sch., 50;
Whitinsville, Cong. Sab. sch., 100; Worces-
ter, Y. P. S. C. E. of Immanuel ch. for
student, So. Africa, 10, 166 75
CONNECTICUT. — Bridgeport, 3d Cong. Sab.
sch., 25; Danbury, Y. P. S. C. E. of 1st
Cong. ch., toward support of student in
Japan, 10; Hanover, Y. P. S. C. E., for
student at Samokov, 25; Marlborough, Y.
P. S. C. E., 6.25; Norwich, Junior C. E. S.,
3.08, 69 33
NEW YORK. — Jamestown, Cong. Sab. sch.,
9.05; Sherburne, 1st Cong. Sab. sch., 24.08,
KENTUCKY. — Dayton, Sab. sch. of Presb. ch.
OHIO. — Madison, Y. P. S. C. E. of Centre
Cong. ch., for student at Madura, 10 00
ILLINOIS. — Aurora, Y. P. S. C. E. of 1st
Cong. ch., 8.10; Ivanhoe, Y. P. S. C. E.,
10.01; Ridgeland, Cong. Sab. sch., 15.86;
Wheaton, Y. P. S. C. E. of 1st Cong. ch.,
for Mexico, 7.66, 41 63
MICHIGAN. — Detroit, Canfield-ave. Y. P. S.
C. E. 4 00
WISCONSIN. — New Richmond, Y. P. S. C. E.
of 1st Cong. ch., 5; Spring Green, Cong.
Sab. sch., Miss Leeson's class, 2, 7 00
IOWA. — Ames, Junior Y. P. S. C. E., 10;
Magnolia, Cong. Sab. sch., 3; Percival, Y.
P. S. C. E., 1.62, 14 62
MINNESOTA. — Anoka, Junior C. E. S., 75c.;
Rochester, Y. P. S. C. E., 5, 5 75
CALIFORNIA. — Pomona, Y. P. S. C. E. 15 00
WASHINGTON. — Tekoa, Y. P. S. C. E. 5 50
388 76

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS. — Newton Centre, Y. P. S.
C. E., 1; Northfield, A little boy, for the
Morning Star, 3c. 1 03
CONNECTICUT. — W. Cornwall, Junior C. E. S. 1 00
CALIFORNIA. — San Francisco, Rev. Horace
W. Houlding and wife, for Micronesian
Mission, 15 00
17 03

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Maywood, Y. P. S. C. E., 15;
Odell, do., 12.50, 97 50
WISCONSIN. — Union Grove, Y. P. S. C. E. 7 75
IOWA. — Des Moines, Y. P. S. C. E. of Ply-
mouth Cong. ch., 40; Miles, Y. P. S. C. E.,
6.25, 46 25
KANSAS. — Newton, Y. P. S. C. E. of 1st
Cong. ch., 5; Partridge, Y. P. S. C. E., on
salary Rev. F. E. Jeffery, 12.50, 17 50
99 01

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Calais, Friends, Extra-cent-a-Day,
by Annie C. Collins, 3 00
NEW HAMPSHIRE. — Exeter, 2d ch., 5; Han-
over, Rev. S. C. Bartlett, D.D., 10, 15 00
MASSACHUSETTS. — Boston, Shawmut ch., 50;
Granville Centre, Dea. B. C. Dickinson, 5;
Lincoln, A friend, 1; Newton Centre, 1st
ch., 10; So. Framingham, Grace Cong. ch.,
500; Westborough, J. M. Bullard, 1; Whit-
mar, N. Noyes, 1; —, Cash, 10, 578 00
RHODE ISLAND. — Newport, A friend, 5 00
NEW YORK. — Pilgrim ch., H. N. Lockwood,
50; do., James Allen, M.D., 2; do., J. W.
Allen, 2, 54 00

NEW JERSEY.—Summit, "Subscriber,"
ILLINOIS.—Chicago, W. B. Jacobs,
WISCONSIN.—Lake Geneva, T. F. Tolman,
31; Milwaukee, Gertrude E. Loomis, 50,
UTAH.—Provo, Rev. Samuel Rose,

10 00	HAWAIIAN ISLANDS.—Honolulu, Lima	
50 00	Kokua So.	10 00
55 00	INDIA.—Pasumalai, Church collection,	8 60
5 00		<hr/> 287 60

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bangor, Junior C. E. S. of Ham-
mond-st. ch., for pupil, care Mrs. H. M.
Allen,

4 00

VERMONT.—E. Berkshire, Y. P. S. C. E.,
for pupil in High School, Errroom, 13;
Georgia, Cong. ch. and Sab. sch., for work
of Rev. A. W. Clark, 21.75; No. Troy,
Mrs. D. W. Kelley, for work of Miss M. J.
Gleason, 3.25.

40 00

MASSACHUSETTS.—Boston, Mt. Vernon Chi-
nese Sunday-school, add'l for native helper,
care Rev. C. A. Nelson, 2; Charlemont,
Y. P. S. C. E., for pupil, Kalgan, 6.25;
Danvers, A friend, for work of Rev. E. P.
Holton, 5; Newton Centre, S. F. Wilkins,
for Rev. J. L. Fowle, for amanuensis, 10;
Somerville, Y. P. S. C. E. of Prospect
Hill ch., for school, care Miss Ella Sam-
son, 10; Springfield, A friend, for the Exi-
gency in India, 50; Sunderland, Cong.
Sab. sch., for memorial bed in dormitory
of Yngat High school, 25; Warwick,
Y. P. S. C. E. and friends, for mule for
missionary cart, Taiku, 25; do., Mrs. M. G.
Goldsbury, for hospital, care of Dr. Wil-
liam L. Hall, 5.

138 25

CONNECTICUT.—Gilead, Y. P. S. C. E., for
work, care Rev. H. G. Bisell, 5; Hamp-
ton, A friend, for Exigency in India, 25;
Hartford, 1st Cong. ch., for salary Rev.
S. V. Karmarkar, 289.40; Pomfret, A
friend, for Exigency in India, 25.

NEW YORK.—Bay Shore, Junior C. E. S.,
for educa. boy, care Dr. C. P. W. Merritt,
20; Clifton Springs, Dr. and Mrs. C. C.
Thayer, for village preacher, care of Rev.
J. C. Perkins, Madura, 100; Gaines, "A
Tenth," for the Exigency in India, 90;
Pawling, Quaker Hill Union Bible School
and Endeavor Soc., for native preacher,
care Rev. J. L. Fowle, 50; Wellsville,
Y. P. S. C. E., for Deccan Industrial
School, 12.

NEW JERSEY.—Camden, "H.," for pupil at
Palani,

PENNSYLVANIA.—Philadelphia, E. Tamino-
sian, for work in Antioch,
OHIO.—Gomer, Y. P. S. C. E., for work of
Rev. Mark Williams, 10; So. New Lyme,
New Lyme Institute, for Hinga Library, 5,
ILLINOIS.—Chicago, Paul, Walter,
and James Phillips, for the work of Mrs. Ma,
care of the Misses Wyckoff,

IOWA.—Le Grand, A friend, for native
preacher, Kalgan, 50; Osceola, Jennie M.
Baird, for Exigency in India, 2.

MINNESOTA.—Minneapolis, Plymouth ch.,
Miss Lucy D. Lyman, for Exigency in
India,

CALIFORNIA.—Oakland, 1st Cong Sab. sch.,
for Aintab College, 10; San Rafael, 1st
Cong. ch., Rev. W. P. Hardy, for support
of E. James, Madura, 26.

ARIZONA.—Nogales, Rev. J. H. Heald, for
Exigency in India,

TURKEY.—Alscham, Nichola Kousoujak
Oghlon, for work among the heathen in
India,

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For Mrs. Tai Tsuda,	55 00
For vacation expenses Miss M. S.	
Morrill,	25 00
For support Esther Barutjan,	32 00
For support Asme,	27 22

For Mrs. John S. Chandler, for Mo-
hammedan girls' school,

10 00

For scholarship in girls' school, Foo-
chow,

15 00

For Bombay, of which 234 for day
school, 116 for girls' boarding school
(Bowker Hall), and 50 for Hindu
girls' school at Parel,

400 00—564 22

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For Mrs. E. S. Hume, for "poor
little girls in Bombay,"

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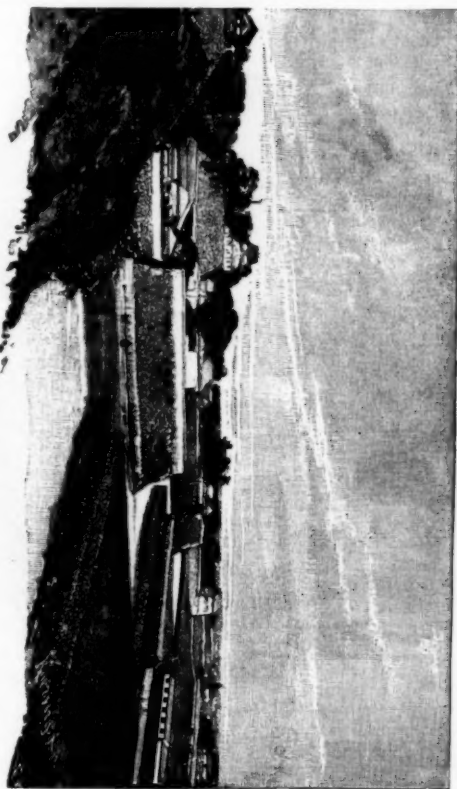
FOR YOUNG PEOPLE.

WAR IN JAPAN.

BY REV. J. H. DE FOREST, D.D., OF KYOTO.

Boys take naturally to drums, trumpets, muskets, and whatever goes to make up a semblance of war. The charm of history with most young minds lies in the stories of brave men who have won the battles that have decided the destiny of a nation. Led on by this love of war stories, young folks go on until they

ROYAL CASTLE, TOKYO.



can see the causes of war and learn how by means of bloody battles liberty and justice have advanced in all the world.

Around the castles of old Japan some thirty years ago many frightful battles were fought. At the battle of Wakamatsu, a dozen boys about fifteen years of age banded together and got away to the battlefield before their distracted mothers could prevent them. The battle was lost and the castle was fired. Seeing this, those brave boys, with the old Samurai spirit in them, could not survive defeat. They might have lived as pardoned traitors, but they prepared

to die. They all committed *harakiri* on the mountain side overlooking the castle. I have often seen the monument erected to their memory.

There is another story connected with this battle of Wakamatsu. One evening I had the pleasure of entertaining three prominent Japanese gentlemen at my house. While at dinner, I noticed that one of them had a deformed hand,



A JAPANESE WARRIOR. OLD STYLE.

and I ventured in a delicate manner to ask by what misfortune he had lost his fingers. "I was in the battle of Wakamatsu," said he, "and was badly shot through my hand and completely disabled. A young woman who was in the battle saw my plight and dressed my wounds as well as she could. That woman afterwards became the wife of Joseph Hardy Neesima." Thus I learned how the women too used to take their long spears and go into battle with the men or hold themselves ready to defend the rear from attacks.

The picture before you shows the old style of Japanese warrior in his armor. The sword used to be called "the soul of the Samurai." There have been in past ages many noble Samurai who drew their swords for the right, and whose warrior-lives promoted honor and justice and loyalty all through Japan. Some of these "righteous warriors" would consecrate their lives and everything to the one purpose of killing an enemy whose acts had brought shame on the name of Samurai. Here is the prayer of Miyamoto Musashi, one of the sincere fighters whose biography is read with intense delight by the youths of Japan. Just think of a man praying thus:—

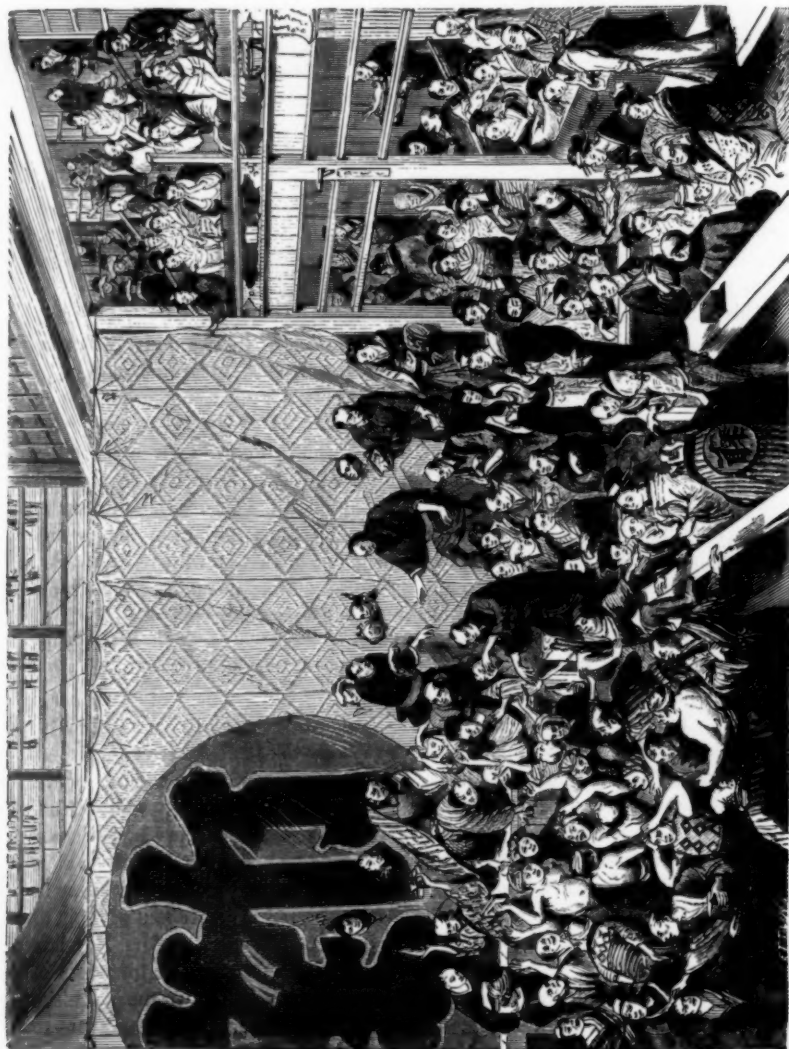
"O thou all-powerful Tenjin, with profound reverence I approach thee. I am a fencer. Day by day have I persevered in the study of my art. But there exists a man whose skill in swordsmanship is superior to mine. Him I cannot defeat. Nevertheless, being a slayer of my adopted father, he is my mortal foe. I beseech thee, O God, to strengthen and teach me, and to enable me to overcome my foe."

This Samurai spirit did not belong exclusively to the warrior class, but pervaded all classes, even the lowest, with a profound feeling of loyalty and obedience. On the last page is shown a theatre filled with people waiting for the curtain to rise. "The theatre, in spite of its bad tendencies, has had an immense influence for good on the character of the lower classes," said a lawyer once to me; "for the plays are mainly stories of men and women who laid down their lives for the sake of the two great principles that underlie all Japanese society, loyalty and obedience." It was only three or four years ago that the Czarowitch of Russia, while traveling through Japan, was wounded by the sword of a half-insane policeman, and this act came near involving Japan in war with her powerful neighbor. Even the emperor showed his anxiety over the unfortunate event. A poor ignorant peasant girl, on hearing of the emperor's anxiety, walked to Kyōtō to the gate of the palace and committed *harakiri* there in the night to show, by her willing death, her sympathy with and loyalty to her emperor.

A great war has broken out between Japan and great China, and all Japan is fired with the old Samurai spirit. Japan's army has gone to Korea and is winning splendid victories on land and sea for the very things all Americans prize— independence and progress in Korea. Every Japanese wants to go and help in this "Righteous War," as they call it. The Christians are not a whit behind Buddhists or Confucianists in their zeal to do all they can for New Japan in her first great crisis with an outside foe. They are sending here and there their ablest speakers, including pastors and presidents of schools, to use their eloquence in stirring up the deepest interest in the war. Many churches meet about daylight to pray for speedy and final victory. A letter just received tells how Mrs. Neesima has not lost her old spirit at all, but has gone to the front as superintendent of nurses, and how ten of the Christian nurses who were trained in the Dōshisha Nurses' School offered their services. Four of them were accepted and sent to the now renowned city, Hiroshima— renowned because the wounded are gathered there from Korea, and because the emperor himself has gone there to show his sympathy with the sufferers and to give the inspiration of his presence to his brave army just across the waters in Korea.

What good can this war bring? We are sure it will bring much of misery and

pain and death to thousands upon thousands of Japanese, Koreans, and Chinese. But as wars have in all ages been the means of increasing liberty and justice and of arousing nations to reformation, so now there will be blessings coming



A JAPANESE THEATRE.

out of the war in the East. China will be awakened to see the advantages of modern knowledge and progress. Korea will be redeemed from the oppressions that have been worse than slavery. And there are many who believe that, under the blessing of God, a new spiritual awakening will come to Japan from this war.

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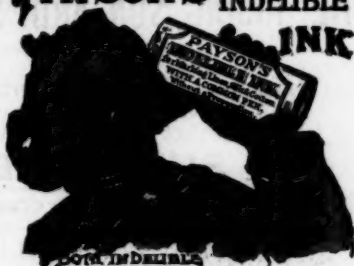
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